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# Pacific Churchman

FOR CHRIST AND THE CHURCH

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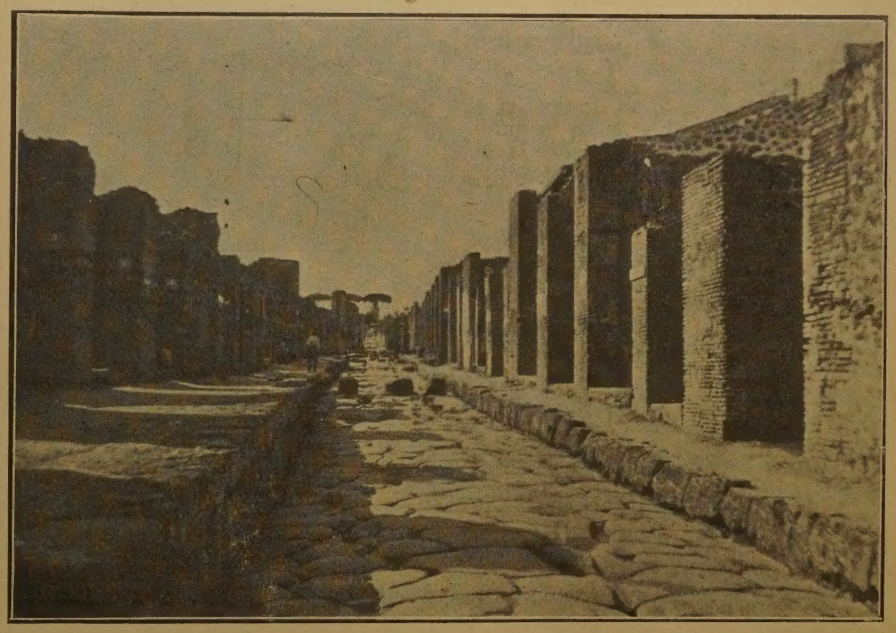
## Some World Circuit Saunterings

**The Start.—Sunday Travel and Sunday Worship. — The Azores.—Gibraltar.—Algiers.—Naples.—Pompeii.**



STREET IN POMPEII, SHOWING THE RUTS FROM CHARIOT WHEELS IN STONE PAVEMENTS

"Saunter" some think comes from *Sainte terre* which would make a saunterer literally one who visits the Holy Land. Whether this can pass muster with the "latest unabridged" or not we need not stop to inquire, but the sentiment of such a derivation, even if it is imaginary, seems to happily dictate that particular word for use here. Having been asked to tell something of our trip around the world, the dates and itinerary of which were shaped a good deal by adjustment to a visit to Jerusalem at Eastertime, the "sauntering" in the sense just mentioned seems a not inapt title term. And then when one's big-hearted Diocese has sent him and his family on such a "leave" putting an ample letter of credit in his pocket starting him out, so to speak, under Church auspices, and his point of view must be everywhere that of a parson, and so lead to the constant "natural selection" of places and phases of life of historic or present day religious interest, and the impressions gathered from it all must perforce be colored a good deal by their bearings upon the faiths of the world, it has seemed to make one in this sense a saunterer during the whole world circuit as he came in contact with many lands held by their respective devotees to be holy. Books of travel, like their writers, may be said to "girdle the earth." And the earth girdles the sun with a modern kodak. All in a general way may be included in the sauntering class. But perhaps even if we attempt nothing of that kind here, we may interpret sauntering a little more technically in keeping ourselves rather instinctively to jottings of religious aspects of the cyclorama, by no means promising, however, always to omit experiences that would certainly put some strain upon the term if they were called solemn.

It was the happiest kind of a God-speed to go directly from that memorable Convention week in January, with its Consecration of Bishop Sanford for San Joaquin and the laying of the cornerstone of the new Divinity School building to really begin the permanent Cathedral Close, added to the usual absorbing interests of those dynamic days for the Diocese. There was a strength and joy in the kind deeds, good wishes and prayers expressed which have seemed to bless the whole trip. Then came the good-byes at the Ferry and Mole and the "Overland Limited," with its unlimited sleep, tired nature's restorer, after the busy days and nights. Then the last days before steamer under a hospitable California roof in New York. Then on Saturday, February 4th, on the *Koenig Albert* in cabins which bore marks of affectionate thought, and with a sheaf of parting messages, the pilgrims, including Mrs. Nichols and Miss Margaret, said the final good-byes to the group of clergy and friends and were soon on the Atlantic—and still on their feet! The second day (Sunday) was not deemed propitious for a public service on the ship, the water being somewhat rough, but we had the service by ourselves in our cabin. And now to leave these details of starting, one of the first reflections which an extended journey is apt to bring is upon the question of the effect of travel-Sundays upon habits of worship. For, however much we may wish to avoid unnecessary travel on Sunday, on extended trips especially at sea, it is impossible to avoid Sunday travel. Furthermore, of course, we cannot shut our eyes to the fact that there are many people who do not have regular habits of church-going, travel or no travel. Without entering here into the matter of non-attendance at worship as such, how many there are whose travel-Sundays take them away from the wonted routine and places of worship, in all the thronged thoroughfares of modern tourists, and how many, if a census could be taken on any given Sunday, say in the thick of the season, would be found with no provision for public worship at all! This must tell sooner or later upon the home ways and probably does not a little in the long run to swell the numbers of non-churchgoers. The habit once broken in upon yields gradually to more and more innovation until practically relinquished or only very rarely in evidence. But what can be done about it, so far as it is affected by travel? The world trip itself shows happily that a good deal has been done about it. To find ships provided with Prayer Books and Hymnals, and Captains themselves on occasion reading the services, and officers making it part of their duty to arrange hours, places and choirs, and many passengers in attendance, sometimes, too, those who seldom go to church at home, shows that some of the good traditions of our earliest American Colonial voyagers, when there was a Chaplain Fran-

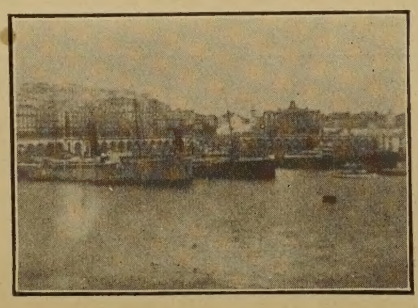
Pacific School of

cis Fletcher and a Chaplain Robert Hunt, have been kept up on the water. And on land foreign Chaplaincies of our own Church and of the Church of England enable the traveler who will try to arrange stop-overs accordingly, to have the comfort of Early Celebrations and other Sunday worship. At Dalny, for example, in South Manchuria, it was interesting to be told that the English Chaplaincy is maintained by the personal contribution of the King of England, George the Fifth. Just how public provision for services could be made in railroad trains, on our Overland Limited, for instance, is somewhat problematical. We are familiar with Church cars, but they are generally, after all, chiefly for use standing still at stations along the line which lack other local provisions. We saw one car in Russia marked with a cross and dome and a sort of bell turret, standing out from the roof, and so making it a conspicuous feature in a train, which suggested *en route* services, though the regular trans-Siberian trains had no such appointment so far as we saw. The time may come when in some way our alert railroad caterers to the public wants may find some practicable solution of the problem and in addition to all the other "comforts of home" advertise in their alluring folders, "On the Sundays 'en route,' provision is made for public worship." In the meantime it behooves Christian people to read the Service by themselves when other opportunity does not offer, and to plan beforehand, so far as possible, for reserving Sunday dates for staying over at points—say in foreign lands—where they can learn that there are services in their own tongue. And as the volume of travel increases, and everywhere we are met with the evidence of the large percentage of tourists from Amrica, surely we should think not only of the danger of having our own Sunday ways unsettled and of meeting the danger warily and resolutely, but of turning our thankfulness for pleasure and preservation on land and water, to account by interesting ourselves in efforts for those, like the sailors, to whose faithful custody we commit ourselves. Why not make it a maxim at the end of every voyage, for example, to couple with the request for the use of the "Thanksgiving for a Safe Return from Sea" a thank offering for the American Seamen's Institute, or some kindred object.

The first land we spied was the Azore Islands with their green slopes dotted with cottages from which many immigrants come to America, especially to Massachusetts. Whether they land anywhere near Plymouth Rock or not, they surely embark from some pretty notable rocks of their own that must make the seasoned navigator as well as the tenderfoot passenger glad when there is no fog to hide their whereabouts. Church spires seem to pin the villages to the sky and some of the islands are named after Saints, a survival as in California history, from the hagiology of the early explorers, as St. Michael's.

Gibraltar came next with our elastic step ashore, after the deck round tramps. It is, perhaps, a reluctant tribute to the success of the modern display advertiser, that one half-expected to be met with an argument at the wharf for a life insurance policy "solid as the rock." However, we were soon in its jostling street throngs and craning our necks to see the historic galleries grim with their association of battle battering. The courteous English commandant explained that visitors were not allowed to climb to the heights for closer inspection—and a world trip shows one how shy of spies our world powers have become—and so we were not able to emulate certain of our best esteemed California folk of whom it is currently reported that on a honey-moon trip "long syne" they not only were permitted to see all there was to be seen in the rock-hewn corridors for cannon, but even with a youthful alacrity of descent, slid down one of the precipitous ways, with chute-like astonishment to the good English guardians of the Gateway of the Mediterranean! The roadway through the neutral belt between English and Spanish territory just at the hour when we were there was alive with workmen returning to their Spanish homes from Gibraltar and each one's pockets were "patted over" as a persuasive against smuggling. We were fortunate, too, in witnessing the ceremony of the "Key"—the formal locking of the town Gate,—and the "Retreat," with a running explanation from an old army pensioner, who happened to be standing by. "Gibraltar day" gave us a taste, too, of all the stronghold's natural and historic flavor the relish of which must ever be especially piquant to Britannia.

Algiers, where we next embarked, was African soil and afforded much forecast of the far Orient in types and garbs of humanity, and narrowness of street and



THE WATER FRONT, ALGIERS.

characteristic street scenes, especially in the old town. Differing from most seaports—may it be *some day not* from San Francisco—in having rather an attractive water-front, with long lines of arcaded structures, once in the city, on a first visit at any rate, the desire is to look a dozen ways at once in order not to lose the novelties that treat Occidental eyes on all sides. The guide talks of some of them, and takes you to the ordinary rug-factory, slippery lane like maze of Algiers where young Algiers swarms like bees but where the bee-simile must not in all accuracy be understood to suggest either the honey or the fragrance of flower meads. He, however, would be what Mrs. Partington used to call a "polygon" of a talker if he could begin to answer all the questions, in which the avid tourist finds himself plunged by what he sees. The flowing robes of humanity, as deftly managed by the dock stevedore to keep them from getting tangled up with the heavy freight he handles, as by the statuesque dandy strolling the sidewalk, in their variety and splashes, rather than dashes, of color suggest something like the "flags of all nations" and the first impulse is to ask from what section does this one or that one come. But over all the stir and hues of face and raiment, stand out those mosques with their needle-like minarets to prick the conscience of Christendom as it recalls what North Africa once was—North Africa in the early Christian ages being that strip of Africa along the Mediterranean west of and distant from Egypt which was the name of the region about the Nile and its delta. What other religious conditions might exist in North Africa today, if the traditions of its Cyprian of Carthage and its Augustine of Hippo had been maintained and an aggressive missionary spirit had been at work through the ages with that maxim of St. Cyprian in the plague for the watchword of its propaganda—*Responde natalibus*—in substance, "Be true to your Christian birthright." There is many a lesson here to any modern Christianity which fails to catch or keep the quick-step of the Apostolic missionary order, "Go."

Our propitious voyage—for we seemed to have had favored winter days from beginning to end, and that just after a severe storm on Atlantic and Mediterranean—ended at Naples, for which most of the ship's company was booked, though the *Koenig Albert* went on to Genoa. We took the earliest opportunity to get, what we made our object whenever we could, in visiting cities of interest as the best way to learn the map, the proverbial "birdseye view." This, as so many well know, happens to be literally a church "point of view." We drove to the well known elevation dominating the city where are the Castle of St. Elmo and the old Carthusian Monastery of San Martino, now taken over by the Government, with only two of the former sixty monks left in residence, one priest and one lay brother. The old cells can hardly know them much longer, as one is now 94 and the other 83, and then the whole pile of buildings will be only a museum of rich marbles and other ornaments with serviceless altars and voiceless stalls and empty treasure shelves. As one hears the hum of life coming up from the city below and the wind whistles around the cloisters it all seems a mournful requiem over the graves of the departed brothers and the shrines of the departed worship. From a balcony of the monastery at dizzy projection over the city, is a view of Vesuvius, of that wonderful bay and of the pervading charm of sky and sea and sunny slope that all the wealth of photography and all the word-or-brush painting can never in themselves fully visualize. One must simply stand there and look—and look by the hour he can.

And then the day's visit to Pompeii shows what for so long a period after that fateful day in A. D. 79—a few years after the destruction of Jerusalem by armies as this way by ashes—was under the surface, and so hidden from any "birdseye view," as old Herculaneum is today under the cultivated fields and hamlets. Three days before we were at Pompeii, the excavator found a skeleton with some fifty pieces of money near the old descending roadbed which is rutted by chariot wheels and not far from a principal gate of entrance. "Probably some Pompeiian trying to escape with his cash" was the explanation suggested. So anew is an incident of those dire days made graphic as Bulwer Lytton's pen has pictured them. And while as one threads the uncovered streets and notes for good and evil the marks of the dwellers along them in what is left of their shops and homes and temples, he can hardly fail to catch the true archaeological spirit. There is, too, a haunting of the helpless terror of the people, especially when one passes through the museum with its exact moulds of human forms preserved in ashes just as they were distorted and writhing *in extremis*. To any one who has seen a great modern city under its powerlessness before an earthquake there come quickened thanksgivings amid such surroundings, for its escape.

From Naples the next natural realization is that it is on one of the roads all of which "lead to Rome," but if any are interested to follow us there, its sur- "sauntering" must be left to another story.

WILLIAM F. NICHOLS.

# How Far from Unity

By the Bishop of Montana.

The alloted time is short, and I use no time in an introduction. I take the following propositions for granted:

1.—That our Lord wanted His prayer "that all may be one," accomplished.

2.—That the world can never be won to Christ until it is accomplished.

3.—That there is a stronger desire among all Christians today for the accomplishment than has been felt for centuries.

4.—That it is our duty as a branch of the Holy Caholic Church, to do all we can for its accomplishment.

My subject is this: "What can we do to strengthen and develop the desire for Church unity already existing, and thus help to bring about its accomplishment in the years that are to come?"

In the first place we must hold and advocate the most comprehensive ideas of Church unity. They must include not merely the part of the Christian world called Protestant, but the Roman Catholic and Greek Churches as well. Of course, we cannot approach the Roman Church except on the condition of absolute surrender of everything in which we differ. But that is no reason why we should not stand ready to make the approach, whenever there seems to be the least chance of success. We claim to hold every essential of faith to the Church before divisions crept in. We will hold them still. We cannot surrender them without being false to our heritage. I believe there is a spirit of unrest, of inquiry, and a demand for greater liberty of thought and action working all through the Church of the papacy. Papal absolutism may seek to put down modernism, but it will never succeed. The spirit of the Lord is at work in the hearts of His children, and where the spirit of the Lord is, there is, and must be, liberty. Then when the upheaval comes, as come it will, we who have kept the heritage handed down from the past, will be in a position to proffer an olive branch that will help in the healing of unfortunate and unhappy divisions. With the Greek Church there is more of hope. Yet if we are to judge by the address delivered by Archbishop Platon a few days ago in Philadelphia, there is no immediate prospect of success there. Still, there is good reason for hope. The efforts now being made to bring the Anglican and Greek communions into a better understanding of each other, and into closer relationship, can be continued. If inter-communion between these two branches of the Church can be accomplished, it will go far to make such an impression on the authorities that rule in the Church of Rome, that there will be a greater readiness to consider proposals that may result in bringing back the unity of the early Church.

But, no doubt, we must look to the bodies called Protestant, among whom we are as a feeble folk, for any response to our attempt to unify the Church. It is true that the rank and file of those bodies think little about the necessity of Church unity. But the leaders are thinking. And if they think, the feeling will spread from one to another, and bring about a demand for action, sooner than we imagine. Again I ask, what can we do to intensify this feeling and hasten the day when all can work and worship together with one heart and mind? Well, we have done something already. Dr. William R. Huntington's large vision and prophetic nature prepared the way for the Chicago quadrilateral in 1886, and its adoption by the Lambeth conference a few years later. Those declarations have had their influence in producing the longing for unity, which is manifest in the Church today. But it seems to me that it is possible for us to do something more, without yielding one iota of the principles set forth in that declaration.

First. We can let them use our churches whenever there is any occasion for such use. We are using theirs all the time, and it is hardly fair to do it unless we can return the courtesy. I cannot see that there is any violation or abandonment of principles in doing this. It will help to make them understand us better, and show them that we are not so narrow and exclusive as they have supposed.

Second. In new and small places that are today springing up all through the West, and in other parts of our land, we can together build and use one church. Let the first comer hold the title, own and control the building, but with the understanding that other churches having people there, may use it for ministering to their own people, when it is not in use by the resident clergyman. This will prevent the burdening of the people with the building of churches that are not needed, and the support of services beyond their ability to support, and yet provide the opportunity for each religious body to minister to its own people. Of course to accomplish this, there would have to be consultation and approval by missionary boards and ecclesiastical authorities. I do not see why the same plan could not be carried into effect in the small places of the older parts of our land. In a great many of them there are three or four or half a dozen church buildings where there ought to be but one. Let it be decided to have but one, and let ecclesiastical authorities decide which one it shall be. But let it be also agreed that all Christians may have the services which they prefer, under such conditions as may be agreed upon. This would prevent the enormous waste of money and men that now marks the religious work of this land, and would help to bring about the time when our unhappy divisions should cease.

Third. We might by common consent agree to give the largest interpretation to the rubric at the end of our confirmation office in regard to communicants. I mean that this rubric should be regarded as a rule applying to our own people only, and as not forbidding communicants of other Churches to kneel with us at the table of our common Lord. In my view that would not mean a compromise of any doctrine of the faith, and would be a proper interpretation of our Lord's words and acts in His ministry on earth.

Fourth. I wish we might repeal Canon XIX. I would cut it out entirely. I consider it a blot on our body of canons. The preface to our ordinary offices, the ordination offices themselves, and the rubrics of the prayer book, show where we stand in regard to the ministry of the Church. It seems to me the Church is treating her officers like schoolboys when she says: "If you violate the principles enshrined in these statements and offices, you shall be disciplined as naughty children." Of course there would be violations. But would there be very great danger or harm if there were? Each diocese could make its own canons on the subject. This might lead to diversity of practive. But what if it did? We shall have to learn that there may be, and perhaps ought to be, diversity of practice and diversity of worship, as well as diversity of gifts. The repealing of that canon would make no difference in my position or practice. I want no larger liberty than I have now. But I want to do all in my power to convince my brother Christians of every name, not only that we believe in Church unity, but that we are willing to do everything in our power, except compromising the faith and violating principle, to make it an actual fact.

Fifth. I believe we might safely offer to give, under certain conditions that might be agreed upon, to the religious bodies around us the episcopate which we possess and hold in trust for the future, and let them retain their present organization, standard of doctrine and forms of worship. If that were done, in a generation or two we should all be one, and in the meantime there would be a gradual healing of divisions, laying aside of rivalries and a tremendous increase in the advancement of Christianity. It will be said that these Churches do not want the episcopate, and would reject it with scorn if it were offered them. That may be true today. But a change is working in the hearts of Christians. They may not be ready to accept it as a principle or an apostolic institution, as we hold it to be. Yet they may in time be willing to accept it in order to bring about the unity that they wish for in common with ourselves. They have to have some officer that takes the place of the Bishop now. Since the government of the Church has been Episcopal from the first century on, since the government of three-fourths of the Christian world today is Episcopal, why should not the government of the other fourth be the same? It is unreasonable for one-fourth to ask three-fourths to yield unless the three-fourths are wrong. One-fourth may regard the form of the ministry as unessential. But three-fourths do not consider it so. If we can only be large hearted and broad minded enough, I believe they may in time be willing to accept as a gift what they would never be willing to receive as a necessity.

I am aware that many will reject with scorn the suggestions that I have made, and that others may be filled with alarm at what is here proposed. But think of the state of Christendom today. Consider its divisions, oppositions, rivalries—the waste of money and of men. Consider the object to be accomplished—the winning of the nations for Christ. Consider also our little place in the Christian world, and the slow progress that we are making. Isn't it possible that something more can be done to work out Christ's purposes in the world? Can we not try to see the good in others, and to measure up our own delinquencies? Isn't it possible that we can give up something, and yet keep the faith? Yield something without compromising principle? The Church must be larger than our prejudices and theories make it. The highest and the lowest views must be included within the compass of its circle. We may be wrong, but Christ is surely right. Tennison wrote in In Memorium:

"Our little systems have their day;
They have their day and cease to be:
They are but broken lights of thee,
And thou, O Lord, art more than they.
"We have but Faith; we cannot know,
For knowledge is of things we see;
And yet we trust it comes from thee,
A beam in darkness; let it grow.
"Let knowledge grow from more to more,
But more of reverence in us dwell;
That mind and soul according well,
May make one music as before,

"But vaster. We are fools and slight;
We mock thee when we do not fear;
But help thy foolish ones to bear;
Help thy vain worlds to bear the light."

And the great Teacher of the ages said: "And other sheep I have which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd."—(A paper read at the Missionary Council of the Sixth Department.)

# Two Week's Vacation at Lake Tahoe with the K. O. H. A. Boys

By Fred T. Foster.

It was one of the usual summer evenings belonging to San Francisco; fog rolling in from the Pacific with a good, brisk trade wind at the back of it, cooling off to some degree the sweltering valley regions of California, when a jolly crowd of sixteen school boys gathered at the Ferry preparatory to spending two weeks along the shores of Lake Tahoe. The commuters, as they hurriedly passed on their way home after the week's work, looked with some amusement at the sweaters, blue shirts, bandannas and slouch hats of the party, to say nothing about fishing rods, dunnage bags, sleeping bags, etc. All aboard! and we were off, first crossing the bay to the Oakland mole, then boarding the train for Truckee, which place was reached on time, 6:30 Sunday morning. Yes, we were hungry, and were soon disposing of the last restaurant meal we were to taste for two weeks. Then commenced the scenic beauties of the trip, the which I am making a busy man's effort to describe. For fifteen miles the little narrow gauge Lake Tahoe railway winds along the banks of the Truckee River, which is a typical mountain river, rushing helter-skelter through the ravines, illustrating the mad rush of competition in this day of opportunity and demand. It was much like a May day in the Eastern States, the flowers were luxuriant on every side, the birds were singing and tending their broods, and the fish rising to the fly; everything, everywhere was a natural whirl of activity in the midst of a creative life. Tall cliffs and mountains on either side, with the pine and fir trees finding their way to the topmost peaks. Once in a while the train would stop to whistle a cow off the track, reminding us of the story when an English farmer asked Stevenson somewhat sarcastically what would happen to his wonderful engine if a cow was on the track. Stevenson turned round and said, "Weel, it 'ud be so much the wuss for the coo." Happily we did not run into a cow, and arrived safely at Tahoe City (12 houses and a railroad shop) about 10 a. m. Unloading our dunnage, we hired boats for the trip. Having appointed the different gangs necessary for a successful camp of this kind, the boat gang soon got busy and showed the wisdom of our captain and the knowledge he had of his men. There was just one instance where this wisdom did not seem apparent, that was when a boy over 200 lbs. in weight was put on the "dish washing gang," but even that worked out satisfactorily in the end.

High upon a beautiful spot of wooded land, with an abundant ice-cold spring of water, where the mountain grouse were seen to come for their morning drink by those who crawled out of their sleeping bags early enough—even before it was really light,—this was the delightful spot we chose for our first camp. It was on the upper end of the lake, about a mile and a half from Tahoe City. Looking toward the south for 26 miles the lake stretched at our feet, to the east were the somewhat barren-looking mountains of the Nevada coast-line, and to the west was the beautiful California shore, backed with snow-capped mountains. Many a time have I pictured to myself the joy of satisfaction and relief which must have lighted up the faces of those pioneers as they approached the end of

ON THE TOP OF MOUNT TALLAC.

their weary journey over the prairie and looked for the first time upon those beautiful mountains, fringing the goal of their expectations. Mount Tallac could be seen in the distance, looming precipitously above the southern end of the lake.

We soon made friends with the kingfisher which had its nest close by and was so busy catching fish for its little family, and the long-necked crane was there, so imperturbed at the intrusion and very dignified. This was a busy day, after getting something to eat; beds had to be prepared, rought places made smooth and high places low, or there would be little sleep for the unknowing one. Judging from the "chorus" that was thrown to the mid-summer night's breeze, beds evidently had been carefully prepared. For six days we enjoyed the pleasures of open air life in this beautiful

MOUNT TALLAC.

spot. Fishing, swimming, boating and mountain climbing were interspersed with a restful camp life and in the evening camp-fire stories.

### Meek's Bay.

Almost every afternoon electric storms could be seen in the mountains on the opposite shore, and one afternoon we were treated with a display which many of the boys had never seen before. It happened at our second camping place at Meek's Bay, about four miles south of McKinney's. Forked lightning so brilliant and awful that Shakespeare only can describe it, when Casca says to Cicero, as they bring their infamous plot to a head:

"O Cicero!
I have seen tempests, when the scolding winds
Have rived the knotty oaks; and I have seen
The ambitious ocean swell, and rage and foam,
To be exalted with the threatening clouds:
But never till now,
Did I go through a tempest dropping fire.
Either there is a civil strife in heaven,
Or else the world, too saucy with the gods,
Incenses them to send destruction."

Meek's Bay was an ideal spot, especially for the fishermen; it was close to Rubicon Point, which is the fisherman's paradise, especially after such a storm, and our boys were no exception to the rule, for we had not only fish stories but fish to fry. Only two nights were spent here as we were all rising to quite a pitch of enthusiasm regarding the Mt. Tallac climb, which was to be the crowning point of the trip. So at 5 a. m. Monday morning we were on the trail, skirting the edge of the shore, the boat gang transporting our appurtenances by water to the southern end of the lake. What an invigorating walk that was, what a jolly, happy crowd we were; sunshine and freedom reigned supreme; never a thought of future discouragements, not a cobweb of remorse for past failures; just the joy and bubbling spirits of the present, surrounded by God's most excellent handiwork. We climbed about a thousand feet above Emerald Bay and then down again into a veritable jungle of verdure and rank vegetation to the water's edge, only to find the trail took us over another ridge of equal height. It was a splendid appetizer for the climb of to-morrow. What a picture to look upon! A land-locked bay with a very small opening, the reflection of the fir trees causing its clear water to take on a greenish hue. The steamer Tahoe was steaming through its Golden Gate as we reached a point where the best view could be had. Mr. Astredo and the camera were in one of the boats, or we would surely have had a picture to show you. Passing Cascade Lake, we soon reached Tallac House, where we found the boat gang anxiously waiting for us, as we were three hours over the time of our expected arrival.

### Mount Tallac.

Tuesday, 4:00 a. m., "Everybody get up." 4:30, breakfast, coffee and real oatmeal mush (cooked the previous night for over an hour), coffee, hard tack. 5:00, on the trail for the top of Tallac. I must hurry and leave you to imagine our disgust at missing the trail, and the satisfaction of finding it again, spreading out like well trained hounds when they lose the scent, the snow flowers, the refresh-

ing springs of water that just came to hand in time to save somebody's life, the reaching of the first snow and poor "Fat" getting an icy morsel dropped down his neck to cool his perspiring back, to say nothing of seeing fresh bear tracks, and the Clark's crow, which is black and white, and then the tobogganing down 200 or 300 feet of smooth snow, and four or five of the boys making what seemed to be a perilous trip up a snow bank—45 degrees wasn't in it—and the thoughtful boy that had with him a long piece of rawhide with which he pulled the others safely over the danger point, the worst of which was a slide down the soft snow for 500 or 600 feet, landing in a drift at the bottom. At last we reach the top, a 14-year-old boy having made the first trip of the season up the steep trail to Tallac. Grand beyond description,—we were up in the clouds, surrounded by the most rugged mountain scenery in the world. Many of the lakes were even at this time of the year frozen over. To the west and south was Dick's Peak, Pyramid Peak, Cascade Lake, Gilmore Lake, Susey Lake and Desolation Valley. To the east was Lake Tahoe, stretching away in the distance; Fallen Leaf Lake nestling at our feet, 4,000 feet below. I must be brief. After a snow fight, and our pictures had been taken, we started home. Some of us went ahead to order the grandest dinner and lunch combined that had ever been eaten, our mouths fairly swam at the thoughts of its "shooting the shoots" of so many red lanes. We rolled and tumbled and ran and doubled the record time, and arrived at Glen Alpine Springs at 2:30 p. m. "Will you please have your best and most for a party of eighteen hungry boys." "What! You can't let us have anything to eat! The cook has gone fishing with Ruth," did you say? Horrors! Not even bread, only water from your spring! Oh, misery! Catastrophe! What shall we do? "Fallen Leaf Lodge is 2¼ miles farther on, perhaps we might get something there!" Did you remark? All this was said by a smiling, cool-looking lady, with just, "I am very sorry," "It's too bad," etc. After a drink of the water, which really was very good, off one of us went to Fallen Leaf Lodge, the others remaining to give information to those coming on behind. "Is the proprietor in?" "Do you think you could possibly find a few odds and ends for some school boys who are rather hungry?" "Where do they come from," etc., etc., which information was timidly, though very cheerfully given. "Well, I don't know, the cook's asleep and I dare not wake him. Say, do you know Rev. Chas. Lathrop?" "Of course." "Give him my love next time you see him and I will get you the best I can find." Honest, that was the happiest moment of that fellow's life, when he heard Mr. Price, the proprietor, say those last few words. In half an hour we were at it. And then came the launch ride up Fallen Leaf Lake and high school yells for the ladies and the proprietor and everybody in general. Good time! Why, don't say a word.

I've gone beyond my limit of space and would like to have room to tell you of another launch ride with the three boats trailing behind all the way up Lake Tahoe, and how disappointed we were to find our old camping spot occupied, and how we found another almost as good, and how Carr fell in the water and another boy caught the largest fish that had been caught for a long time, and how we all wished we could stop a month, but suffice it to say we arrived home better in every way for the change and loveliness of it all, and next month someone else will have something more to say.

## DEATH OF MRS. E. A. QUINTARD.

A few days after reaching home Mrs. Wm. F. Nichols received a telegram from New York announcing the death on Thursday, August 31st, of her step-mother, Mrs. Edward A. Quintard, her father having died in 1899. Though Mrs. Quintard had not been in robust health for several years, her death came suddenly at the last. Her family and her Church had her whole heart and her activities were constantly beyond her bodily strength. With a clear and well trained and devout mind she was ever alert upon the larger questions of her Church as well as upon the local concerns of her congregation and community. A communicant and worker in St. Agnes' Church, New York. The Rev. Dr. Manning, rector of Trinity Church, to whom she was especially attached as the former Vicar of St. Agnes', came from his summer holiday in Maine to officiate at the burial service, and Dr. Stubbs, the organist, in like manner returned from his holiday that he might personally order the music as she would wish it. The distance prevented the attendance of Bishop and Mrs. Nichols, but fortunately the Rev. Mr. Morgan, rector of St. Luke's Church, San Francisco, who became her warm friend when senior curate of St. Agnes', happened to have just landed in New York from his trip abroad and so in a measure represented California in the service. Mrs. Quintard was in San Francisco at the time of the General Convention of 1901 and made many friends. Her passing to Paradise will leave not a few households with a deep sense of loss and of sympathy for the devoted daughter and companion who has shared her home life in these recent years.

The following verses which came from Mrs. Quintard, as her last Christmas message, seem now sinuglarly significant:

**The Christmas Prayer—"Show Me Thy Glory."**

"Show me Thy Glory!" Ah, dear Lord, not yet!
That other wonder first I fain would see,
Where Thy Divinity and Manhood met,
Show me, O Lord, Thy great humanity!
Show it to me as Christmas Morning dawns,
And Human Flesh conceals what is Divine!
Show it to me, Lord, in the Crown of Thorns,
Show it to me beneath the Bread and Wine!
And, as Thou showest, by Thy Spirit's grace,
Grant me to learn that meekness undefiled,
Until I take with shame the lowest place,
And be converted as a little child!
Then—when I see Thee in that country fair,
Where sin and shame shall be forever past,
I shall look in Thy Face, Lord, with the prayer,
"Show me Thy Glory!" on my lips at last!

GERTRUDE HOLLIS.

## IN MEMORIAM.

Entered into rest, at Mt. Airy, Philadelphia, July 31, 1911, the Rev. Daniel Kendig, Chaplain of the U. S. Army, in the 87th year of his age.

BELLS SEND FOR CATALOGUE
Steel Alloy Chnrch and Schools Bells
THE C. S. BELL CO.. Hillsboro, O.

## THE KIP MEMORIAL MISSION.

The Kip Memorial Mission has recently been re-established on Second street, between Howard and Folsom, San Francisco, by Archdeacon Emery, who is personally in charge, with a strong corps of workers, and is in a most promising condition. The services are well attended, and the Sunday School is growing in interest and numbers. The day nursery, in charge of Miss Fox, is daily caring for a large number of children, whose mothers are forced to leave them through the day while earning a support for their little ones. These children are well cared for, and any one who may feel a desire to visit this work will be most welcome. Miss Amy De Turbeville has charge of the dispensary and district visiting, and is at the Mission each day, except Thursday, from 11 a. m. till 1 p. m. On Tuesdays and Fridays Dr. H. P. Robarts and Dr. J. M. Stephens are there to give them advice and care to any who may need their services.

Mr. Otis N. Johnson has a fine club for boys and is lay reader at the Mission when the Archdeacon cannot be present. Deaconess Dorsey will soon organize a Castle of the Knights of King Arthur for boys, and the Queens of Avalon for girls. She is at all times ready to go to those who are in distress of any kind. The address is, at present, 2158 Golden Gate avenue, and phone number West 591. A number of children are being trained for a surpliced choir by the Deaconess and Miss Wait, and a fine branch of the Woman's Auxiliary was organized on Wednesday afternoon, August 30th, by Mrs. Louis F. Monteagle. Sixteen members were enrolled. Over eighty families have been found who are connected with the Mission, and about one-third only of the ground has been canvassed. That part of the city is rapidly filling up with families, and a strong Mission has never been more needed than at the present time. A clothing bureau will soon be established which will prove a boon to many in that vicinity. A cork carpet is much needed, as people who are not strong, or are afflicted with rheumatism are already finding it impossible to attend services. The concrete floor is very cold even at this season of the year, and it is feared that many others will be forced to remain away when the weather becomes wet and unpleasant. Surely someone who reads this article will be both ready and glad to send to Archdeacon Emery the $120 necessary to make this little chapel comfortable for the aged and infirm, who need the consolation of their Church.

The Sunday School is held at 9:45, and the services at 11 a. m. Evening services will soon be started for those who are unable to come out in the morning.

On the evening of the 10th of September, the Bishop visited the Mission, when a good congregation was present to meet him. During the course of his remarks he suggested that the name of the Mission should be "The Canon Kip Memorial Mission," thus perpetuating the fact that the Rev. W. J. Kip, Jr., had been made the first Canon of Grace Cathedral, the crypt of which will soon be seei topping the summit of California street hill.

The canonical offering for St. Luke's Hospital should be taken up on the Sunday nearest St. Luke's Day, October 18, 1911. The expense of moving the buildings to the newly acquired property has been so great that there is more than the usual need for financial assistance.

# Obstacles to Unity

By the Rev. Wm. Nat Friend.

(Address delivered before the Catholic Club of the Diocese of California.)

I am in quite a little quandary to know how to address you. I might say, "Mr. Chairman and Brethren;" but I have been learning in my short life a good many proprieties, and so I will illustrate my embarassment by a little incident that occurred to me when I was a student at Princeton Seminary. They were the last words of the old Professor of Homiletics to his seniors, before they took their departure. I refer to dear old Uncle Bill Paxton. He was a celebrated Presbyterian divine long years ago, but even in the year 1890 he would find himself in the midst of the lectures referring to the "Battle of Fredericksburg, that took place yesterday." "Now, boys," he finally declared, and it was with a smile, "you are going out into the world. Two things you are to beware of—Campbellite preachers and High Church Episcopalians."

So I went with the rest of the lambs into the world and found myself shepherding a little flock on the hillsides of the Rockies. My brother pastors included a Baptist, Methodist, Roman Catholic, Episcopalian, and Christian. We saw little, however, of the Roman priest. One day we decided we would have a revival. It was proposed that we hold it at the Methodist Church. Thereupon the minister of Calvary Church arose and said, "Now, brethren, I want to explain matters. I appreciate our brotherhood; we have come together in a spirit of unity, but there are some matters of truth wherein we are essentially different. It is easy for the rest of you, perhaps, to do this, or as far as Brother Maddox is concerned he is only a Campbellite, and Collins is a Methodist and Friend is a Presbyterian"—

Brother Maddox was on his feet immediately, saying, "You are not treating me as a gentleman, Brother Howell. What right have you to call me a Campbellite? I give you the name you choose to go by. I call you a Protestant-Episcopalian."

But the minister of Calvary Church quickly retorted, "I am not a Protestant-Episcopalian; I won't be called that. It is like calling me a he, she or it."

Whereupon I intervened, saying, "Now, brethren, listen a moment! Brother Howell, what shall we call you?"

He replied, "I am an American Catholic." And I remarked, "Well, Brother Maddox, that is easy enough now that we know."

So I look at this card and I think that probably from the looks of it, I should say, "Brethren of the American Catholic Church," still there are some things that cause me to ponder, for you see I have been in that school of etiquette that draws very fine distinctions. The Catholic Club of the diocese of California will go well on your card if you are American Catholic and, together with the Roman Catholic Church and the Eastern Catholic Church there printed seems to indicate that you stand for a tripartite division of the Catholic Church." I know that my Brother Howell of the American Catholic Church of Colorado would never have made a slip like that.

So you see I was not certain whether I should say "brethren of the Protestant Episcopal Church," or of "The American Catholic Church." ?

I looked a little more at your card. Being acquainted with other classes of ecclesiasts who are sensitive, I thought of another experience for illustration. I found myself, once, in a strange predicament when I was younger than I am now, in my first field back in those same Rockies. I had suggested on the score of economy that the Methodists and Presbyterians should join forces and have but one place of worship. The Methodists had the best church building and the Presbyterians the best parsonage, and I confided to a number of them that this amalgamation would reduce the expenses and bring about a better fellowship and spirit of unity, both in my own church and theirs and in the town; and there did not seem to be any objection to it. But, to make sure, I went down to Denver where my father-in-law lived—he was then Moderator of the General Assembly of our Church, which is the highest office in the gift of the denomination, and asked his advice.

"Here is a fine opportunity," I said. "What would you say if I should come to the Presbytery of Denver and say that I would like to have the official relationship of my church severed in order that it may join with the Methodist-Episcopal church in a stronger united body in this town, possibly both of the two bodies to be under an independent congregational form of government."

"Why," he replied, instantly, "I would agree to it both personally and officially."

"You would agree to it?" I repeated.

"Certainly," he said. "Five Protestant churches, plus the Roman Catholic in a little town of 2500, all striving to support pastors is too many, especially when only two of the ministers receive as much as one hundred dollars a month and the Episcopalians cannot pay their clergyman but thirty-five dollars."

Were my young dreams coming true? Just then the Methodist Conference met. It sent up to our town a blessed old man, a brother of Bishop Vincent of the Methodist Church.

"Well, my young brother, I was here as pastor forty years ago," he said. "That was before you were born; I am so glad to serve with you, so glad that you are a Presbyterian and I a Methodist-Episcopalian."

That was the end of my dream of union, for the venerable preacher made it very apparent to me that there was great need in this life of both Presbyterians and also Methodist-Episcopalians. Then when a new brother succeeded the American Catholic at the rectory of the Catholic Church, being a member of the Protestant Episcopal Church, the Methodist Episcopalians made a distinct point of the cleavage. While they remained in the city together, that relationship was emphasized, especially by the Methodist-Episcopalian. "You see," said he, "Boone and I are both Episcopalians; only I'm a Methodist-Episcopalian and he's a Protestant-Episcopalian."

So, when I look on this card and read that the "Rev. E. R. Dille (Methodist)" is to speak, I wonder if you who are supposed to be sticklers for the radical high church distinctions that the old professor told me were a little dangerous are not caught here on the horn of a novel ecclesiastical word—dilemma. Is Dr. Dille a Methodist or a Methodist Episcopalian?

I must say, by way of closing this introduction, that some time afterwards my American Catholic brother, having found—and I say it in no egotistical fashion—that I was more or less a good fellow, sought to chat with me on many subjects, and his particular hobby was the matter of his orders.

"Now, Brother Friend," he said, "I would like to interest you in the old historic church.

I replied as gravely as I could, "Brother Howell, I am interested in the old, historic church, because you know when Moses called the elders together before Sinai, he established the Presbyterian Church."

I have been thinking about this subject ever since Father Lathrop gave it to me and stated I was to be third or fourth in the row, and then slipped me a little message that I was to be the first to speak to you upon "Obstacles to Unity," and from a Presbyterian point of view.

It is certainly, first, too big a subject for one man, or any one set of men, or any one of the bodies of Christ, to determine in the short talk that we might have together, even as to what the obstacles are or how to overcome them. I suppose the theologian would say, "we must center our determination of the subject upon our differences in theology." It is my opinion that those could be very readily, easily and satisfactorily settled through a remodeling of the Westminster Confession of faith, such as would be acceptable to the American Catholic Church from the point of view of theology. There have been many changes made in the Confession of faith of the Presbyterian Church—and I speak of the Presbyterian Church in the United States of America. By them union has been recently brought about with the smaller offshoot but very reasonable and respectable body known as the Cumberland-Presbyterian Church. It was consummated so as to include all but a very small minority of the Cumberlanders. So that, theologically speaking, the Presbyterian body seems to be growing quite elastic. I think that there could be very many compromises made upon this old Westminster Confession. There is a brief or declaratory statement that was made at the time of the revision to the Westminster Confession for popular use that has met with great favor. This took place in 1903, and seems to be to the large body of the church really the basis for future life, and while the ministry is called upon to subscribe to the Westminster Confession of Faith (as amended at that time, to leave out some of the hyper-Calvanistic positions), as a system of doctrine, the general trend is to interpret them in the largest and most liberal sense. So that I believe that, from a theological point of view, there would be no insurmountable difficulty in the way of union between the American-Catholic Church and the Presbyterian Church; and, if you take Presbyterianism in the large throughout the world, you will find it joining in very liberal discussion of unity with such bodies as the Methodists and the Congregationalists, especially in England, Canada and Australia.

That may seem a very superficial way of stating the whole subject of theology; but that is not the most serious obstacle that lies in the way. We must solve this vexing problem of ecclesiastical relationship. We are to discuss unity from the point of view of not only faith, but also orders.

The question of the obstacle comes, I think, primarily from your side. But after all it is probably still the old question, which came first—the hen or the egg? Which should speak first—the one who holds to the historic Apostolic succession as the essential thing, or the one who holds to it as a non-essential? The Presbyterian holds that the historic succession is a non-essential which he is very willing to let you have and which he finds no fault in your having, and with which, I think, if it came his way, he would not quarrel at all, and which, like the mode of baptism, he does not hold paramount at all. The question is, how much can you give up and how much can he give up? Can you give up anything? And can he give up anything? I am inclined to believe that he could give up a great deal. I rather believe that you could not give up anything. There has been a discussion, especially in Congregational circles, over this proposal of the Congregational body about entering into the Episcopal Church. I read, "The Congregationalist" of Boston. I have noticed from time to time their editorial position on this subject. It is that it would be unbecoming, unfair and dishonest to their perfect fealty to Jesus Christ, for the ministry to consider their present ordination insufficient, but that the coming generation might be received on a basis different from that which now holds. Those who have already taken up the vows of the ministry as they have seen it, would be wholly dishonest to add anything more to it, as though they had not been properly and sufficiently consecrated before to Christ. I believe that the Presbyterian would have to take essentially the same stand. Personally, for conscience sake, I think I, for one, could go a great way beyond that, but I recognize that I do not represent any large opinion. And I would still have to contend theoretically that it was non-essential to me and unnecessary and I would have to agree with my Presbyterian brother that the assumption of more explicit vows, such as you take in entering the priesthood would be unnecessary. But if you could receive our ministry and we could come in to your priesthood on the basis of any freedom of conscience in the matter of the assumption of larger ritualistic covenants, come in as very low churchmen, to use that probably sufficient description, lower than Bishop Brooks, I can see how there could be established a footing for relationship, and that we could ultimately bring about a union on an ecclesiastical basis that would hold the whole large body together. As for the name, I am sure that the name strikes me as a very acceptable one—The American Catholic Church. It sounds like good Presbyterianism to me. We believe in the holy Catholic Church as Presbyterians, and consider ourselves a part of it and have got rid of the word Protestant. "Presbyterian," as a name, is not at all an essential name. It could be very readily lost in the mixup, without loss of anything real. I do see how the name could be changed from our point of view and also from yours, though I know not your mind. If you could, in any way, make logical arrangements, as in a sense you do with those of your very broad church brethren, whereby our ordination vows might be enlarged without the necessity of our exercising any more of their impositions than in the broader wing of your ecclesiastical order, then we might find this second obstacle to be quite advanced in the process of removal.

But now, from the average churchman's pathway, I wish the obstacles to union might be taken away. Above all, we have the human factor, the practical problem, to deal with. We must settle the minds of that large body of just plain human beings that we all are, all brought up to be different, so different that in our church, as well as in yours, there are no two minds that agree; and in that we come under the old Protestant terminology: we have liberty of disagreement within very large circles; and, of course, we have to recognize that there is that disagreement in the Roman Catholic Church. But then I think when it comes right down to the issue with the Roman Catholics, the disagreement can be settled at any time by a very definite ultimatum. What is that current joke about the newspaper man and the Roman archbishop who was asked, "What do you think of the Pope's latest encycicle?" "I do not have to think," he answered, "I'm no modernist."

The rank and file who have been brought up as Episcopalians and Methodists, as Baptists and Congregationalists! In regard to them, and the obstacles they find to union! I tell you, brethren, we do not realize their prejudices. We have been brought up to think that our different denominational homes are the true homes. I have often met Episcopalians and others of their religious type of mind who would say to me, "There is a dear, sweet, little church just around the corner, whose quiet and whose beautiful air of peace is simplicity and comfort to me; there I love to repeat the things that are repeated; I love to rise up and kneel down in worship; that means so much to me; I think I must go there." I have had men say that to me and feel very grave to think we should have to part our fellowship. So I have had Methodist people say to me that they did not like our stiff, our staid, solemn, intellectual ways, and they did want to be down there at the "Methodist meeting house," where they could give free expression to their feelings, where they felt really more welcome, where their feelings were able to run a little warmer. I have tried, in my experience with different Presbyterian Churches, to make it plain to the stranger that he could not get out unnoticed without breaking the windows. I do not think we monopolize either extreme, however.

I remember the story of one of our churches up in Denver. They were accustomed to say that a darky mammy who lived across the way often declared that when she wanted to freeze ice cream she just poured the proper material into a little can, and went over and stood it up against the Presbyterian Church and it would freeze right off. But that church is a live wire now.

I know many of our Christian people who find fault with the Episcopal Church. It seems to be ingrained in them that yours is the church of the rich, of the super-eminently respectable, the church of religious form and the church where you go to show yourself off in your proper gowns and garments on a Sunday morning; where all the rest of the year you may do as you please if you observe the Lenten season. After that, the moment that the clock strikes twelve, you pass into the grand march and the masquerade ball. And I think that the Episcopalian Church is not trying to disabuse folks' minds of that, and more than that, I think it is creeping in on the Lenten season.

My experience has been that "it is lovely" to have those "Lenten teas." Do you have any in your parishes? It is almost an occasion for cards and for Five Hundred and so on. It is lovely. It grows, and I should not wonder if it will be Bridge at Lenten teas after a little while. I know you brethren do not stand for that, but these things, whether right or wrong, true or untrue, are becoming the greatest obstacles in the way of the triumph of the practical, which is union of the laymen of the churches.

There is a preparation for the destruction of the prejudice of the rank and file of the people all ready to hand that we all have a share in. That is the Federal Council of the Churches of Christ in America. I presume you are all acquainted with it; your church contributes to its maintenance and is a part of it. I believe it has been in operation now for eight years. It is constituted of 33 divisions of the Protestant Church, representing eighteen million of Protestant believers.

Little work has been done on this Coast by this Federal Council; a great deal is being done in the East. It is, I say, backed by all and supported financially from the treasuries of all of the thirty-three bodies. Now, this Federal organization is for the purposes of doing everything that can be done, except settling the disputes of the Smith family and the Jones family, by trying to take them over into the White family. While I am pessimistic about this generation being able to overcome its own heredity and predisposition for the peculiar church relationships that it has fostered, in little or large, still, as one who ought to be familiar with Christ's commands that we shall love one another, I cannot think for a moment that we shall not ultimately find a solution. But it has got to be first with the rank and file, and this Council seems to offer the method for obtaining immediate fruitage. It is reaching out in the formation of state federations; it is the servant of the branches and at the same time it is the outlet of the branches of the Protestant churches; it does not interfere with any of the prejudices that I speak of, but it makes use of them all for the welding together of the churches of Christ in America, that are not Roman Catholic, and making them useful as a unity. When I spoke of this to a young man not in the church, a few days ago, he said, "My, now that is something that will appeal to the world as combining the whole Church of Christ into an organized form."

This Federal Council that your body supports, as well as mine, can be looked upon by all the world as a center of Protestantism so that when they think in terms of the world-wide Church of Christ they do not have to think 40 times, but just twice will do. Inasmuch as your church and mine are banded into this federal relationship, I can see how that relationship can be promoted. I can see how in the promoting of it greater things than these we now behold shall come to pass; for while to us the obstacles expose impossibilities, they are as chaff to Him who has bidden us be One, and to whom all things are ever possible.

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# From the Editor's Desk

The editor again calls the attention of the readers of THE PACIFIC CHURCHMAN to the correspondence column, which is open to all. It is necessary that the name of the writer be signed to a communication when it is sent in but the signature will not be published if it is desired that it be withheld.

As it is desired that the next issue of THE PACIFIC CHURCHMAN be ready for distribution before the council meeting of the Eighth Missionary Department which assembles at Sacramento October 25th-29th, correspondents and contributors are urged to send in their copy not later than October 18th. Compliance with this request will greatly aid the editor, who would also like to add that copy for every issue should reach his hands not later than the 21st day of the month.

Now that Canada has rejected Reciprocity in such an overwhelming manner, what will be the next step? The cost of living is soaring higher, it would seem, and it is surely to be regretted that we could not have a try at what looked at least to afford a measure of relief. Incidentally, let us think for a moment on the present price of sugar on this coast.

The appeal that rectors throughout the Eighth Missionary Department send copies of their parish papers and other publications to the editor has met with some response, but we feel sure that there are many leaflets published that have not found their way to our desk. THE PACIFIC CHURCHMAN is anxious to know what is going on in your section, and the editor welcomes items of interest as well as suggestions and criticisms.

In another column will be found a letter by George H. Randall, associate secretary of the Brotherhood of St. Andrew, asking for the names of young men of the Church who are entering college this year in order that they may be looked after by the college chapters and the clergy directing or co-operating with them. The Brotherhood is really doing good work in this connection and deserves every encouragement.

France has adopted the English rule of the road, and hereafter it will be "Keep to the left" in that country. The new arrangement will prevent confusion on the part of British citizens motoring on this part of the continent, but the rule seems strange to us, who begin to get a bit nervous wondering whether or not there is danger of a collision even when a railroad chooses to use the left instead of the right hand track.

This might truly he said to be *Unity* number, as there are two full articles on this much mooted but ever interesting subject. The ideas of the Bishop of Montana and of the Rev. Wm. Nat Friend are most interesting, and the point of view taken in several instances is a novel one. A recent visit to a Brooklyn, New York, Episcopal Church enables the writer to say that the Rev. Mr. Friend would there surely find the Church of all others of our Communion that he could the most easily ally himself with, and still feel that he was not surrendering very much of what is now his.

The reason given for the appointment of Rabbi Abraham Blum as first Jewish chaplain of police in New York City is that there are six hundred Jewish policemen and two Jewish captains of police in the metropolis. How many other chaplains there are does not appear, but it is evident that there are a number. In San Francisco there is no such position as chaplain, and indeed there is scarcely any visiting on the part of ministers to the city prison and emergency hospitals, although occasional services are held at the county jail.

One of our Methodist exchanges bewails the fact that an attempt is being made to establish a church in a town where there are already seven churches and where three houses of worship would hold all the population of the place and then not be crowded. For the eighth church "now to enter that field," says the writer, "it becomes an extra burden upon the community and a source of friction and irritation to the common cause of Christianity. It may be churchly to do such things, but it is not Christ nor Christianity."

While the number of churches truly does look to be out of proportion to the population, *Unity* appears to be still some distance off, and this little town would seem to be at least holding its own in the realm of things spiritual and to present a promising field.

There has been much sympathy expressed from time to time by certain persons for "Jake" Oppenheimer, also known as the "human tiger," who on September 19th killed another man under the very eyes of the guards at San Quentin penitentiary. Much has been written from time to time about this notorious convict, the first to have a law made for his special benefit by the Legislature of the State of California, but he has always been a dangerous man, and is either a criminal of the worst type or is insane. He has absolutely no conception of the value of a human life, and while intelligent on most subjects and willing to talk freely of his wrongs and of his misdeeds, he should never have been given the chance to take another life in the manner in which this latest murder was committed. It is to be hoped that his case will be immediately disposed of.

It is not often that one has difficulty in spending money in this commercial age. Gold is usually more or less of an essential unless one is in the wilds of the mountains or in the desert or away from the habitations of man. It was therefore a somewhat novel experience when recently a contributor found himself unable to spend a twenty dollar gold-piece in the heart of greater New York. The money was gold in the literal sense. It was not the currency in general use in the East, and yet it is strange that a few thousand miles should make such a difference in the legal tender of the realm and make the citizen of the East so suspicious of the hard coin of the West. Yet one bank in New York refused absolutely to accept the gold-piece, giving as an excuse that there was no scale on which to weigh it, and a second demurred very strongly, said they did not want the money and finally by dint of long arguing accepted it after careful weighing and reluctantly handing out bills in exchange. Had not the bills been forthcoming the coin was almost useless, for if a bank would be thus suspicious and unfriendly, a department store would be likely to be even more so.

"I am an enthusiastic advocate of the 'Duplex Envelope System,'" writes a country rector in the August number of THE PACIFIC CHURCHMAN, and he goes on to explain the merits of this method of systematizing the financial affairs of the Church in a careful and instructive manner, ending by saying: "The Duplex system has its fault, no doubt, but it has worked like a charm in this parish."

That others are less enthusiastic in their opinion of the system, however, and that it does not work out so well under all conditions appears from a statement recently issued by the treasurer of St. Mark's Church, Berkeley, to the parishioners which reads as follows:

"After a trial of the Duplex Envelope System, your treasurer believes that it is cumbersome, both for use by the parish and in the accounting system of the treasurer. It has therefore been decided to discontinue the use of the Duplex envelopes, and we hand you herewith envelopes for the year of 1912.

"The apportionment of the pledges, however, will remain exactly the same as heretofore. All pledges are on file with the treasurer, and the distribution of the total amount given by each maker of a pledge will be made in exact accordance with the original pledge. Any instructions as to change in the apportionment will be promptly and carefully observed by the treasurer."

The *Journal* of the American Medical Association is calling attention to the dangers of flannelette for the making of clothing for children.

Scarcely a day passes without a record in the press of some sad fatality, of which a helpless child is generally the victim, due to such clothing catching fire. And still no steps have yet been taken to decrease the heavy annual death roll from this cause. In a recent pamphlet the National League for Physical Education and Improvement of England makes out a strong case for legislation, basing its facts on evidence taken from blue books, on statements made by coroners, and on an independent investigation recently carried on at the league's instigation by the *Lancet*. Deaths from burning, especially among children, are shown to be on the increase, and it is computed that of these deaths no less than a thousand a year in the United Kingdom may be ascribed to the fact of the victim having been clothed in ordinary flannelette. Nor is this surprising, says *The Journal* when one realizes that if a child's flannelette garment becomes ignited that child is doomed if no person arrives within about three seconds to save it. Some manufacturers appear to be alive to the dangerous nature of flannelette and are trying to remedy matters by making it with a short, close nap. But even this is not as trustworthy in regard to safety from fire as flannelette which has been treated by a lasting, chemical, fire-proofing process. The danger to the public lies in the fact that not only is flannelette still sold at large with no pretensions to being non-inflammable, but flannelette is also sold which wrongly claims to be non-inflammable.

Of those who appeal to us for charity on the public streets, at the doors of churches, and in our parks and public squares, which ones are deserving and which are frauds? Are we to aid them or are we to refuse them the money which may indeed be needed and needed sorely for a sick wife and babies at home but which may also be spent at the corner saloons as soon as our back is

turned? This has long been a puzzling question and the only answer seems to be to either leave the matter to the snap judgment of the moment when we are approached, or to investigate. The first way is almost always wrong for against designing mendicants one cannot hope, without much experience, to chance his intuitive or perceptive powers.

The curate of one of Brooklyn's largest churches this summer had occasion to obtain a bed in a hospital for a shy, shrinking, sick man whose wife had hesitatingly begged his aid as he sat in his study in the parish house. She apologized for her intrusion, and was delighted when arrangements had been made for the patient to receive medical treatment on the morrow. The next day it rained hard, and the couple arrived at the institution drenched. When asked why they had not ridden instead of walking in the wet the woman made some excuse about the heat and bad air of the subway. Later wnen it was found they had to wait for accommodation another excuse was given for their not buying something to eat. "We are not hungry," said the wife in response to the clergyman's inquiry in this regard. It was not until later that it was learned that they had not one cent of money, and had been unwilling to ask more favors although the minister had funds at his disposal for the alleviation of just such need. "I have been imposed upon so many times and so often importuned for money by the undeserving," he said afterwards, "that it was a postive eye-opener to see the conduct of these people." And yet in San Francisco the other day a woman who has been living on the charity of comparatively poor people, when taken to a hospital following a slight street accident was found to have over five hundred dollars in a local bank.

It is the number of these latter cases that move so many to withhold their aid unless they can investigate the conditions for themselves, and even then it is often better to extend a helping hand rather than to contribute out and out charity. A recent writer on this general subject had this to say:

"It has often been observed that living organisms require for their fullest development a certain amount of resistance in their environments. The individual or the species for which things are made too easy loses the unused function. The butterfly helped from its chrysalis has imperfected wings; the man fed on soft foods has bad teeth. The parasite is always a weakling and sometimes a degenerate monster. The parasitic dodder, which draws all its substance from the sap of the host, is a plant without a root or a leaf. The hermit crab, which, instead of growing a shell for itself like other crustaceans, makes use of the cast-off shells of mollusks, is atrophied in some of its members and enfeebled in its whole organism. So with the intellectual environment and the mental qualities of man. *The Journal* of the American Medical Association says that the pauper and the pampered child of wealth are alike deprived of those qualities of initiative and self-reliance on which their respective environments make no demand. Unnecessary charity is twice cursed; it curseth him that gives and him that takes; all of which goes to prove (if proof were needed) that abuse of medical charity is as bad for the public as it is for the profession."

Taxicabs, recently a luxury for the rich, then a necessity for speed purposes in case of sickness or press of business, and more lately considered almost indispensable by certain young people who used to be content with that less expensive mode of conveyance, the street car, must be used sparingly in the future by the employes of Uncle Sam when engaged on official business and when the United States pays the bills. Witness the following: Captain C. H. McClellan, of the Revenue Cutter Service, stationed at New York, recently made a trip to Washington and put in a bill for $3.40 taxicab hire. The Captain said he had a grip and could not take a trolley car. 'The Captain will be allowed fifteen cents for carfare," ruled Comptroller Tracewell. 'In the interest of economy the Government regulations provide that public officers shall ride in street cars and omnibuses whenever possible. I see no reason why the rule should not be applied in this case."

In New York itself the Captain would have had no excuse for needing a taxi. The subway will outdistance the auto every time and when the question of speed is uppermost this mode of travel must be used alike by the workingman and the millionaire.

Sunday amusements go hand in hand with religion at a certain pleasure park in New Jersey where the joy seekers of several large cities are in the habit of congregating. In the midst of concessions of various kinds a half hour service is held on both Saturdays and Sundays and real results have been obtained by those engaged in the work. The clergyman who originated the idea speaks thus encouragingly of his efforts:

"Thousands and thousands of people come to this park every Saturday and Sunday. I came here to New York to work under the auspices of the evangelistic committee, and I heard about this park, to which great throngs were going. Not a drop of liquor is sold there, and it is owned by people who are interested in our work.

"Cheerful consent was given to my conducting religious services there, and although I have to compete with an airship and a high diver, among other attractions, I nevertheless find the amusement resort crowds willing to lisen.

"And then there are plenty of acrobats and actors who are glad to listen. They never get a chance to go to a real church. Last Saturday a number of persons came up at the close of the service and thanked me for what had been said. I have a cornet to lead the singing, and a quartet to sing. Perhaps to a finicky ear the singing of a hymn in such a spot may seem a little out of place, but then there are always people who will find fault with anything. Later, perhaps, I shall conduct a service at the resort every evening."

Utterances that even border on the sensational or that are made perhaps on the spur of the moment with a definite purpose in view, but which are not weighed in the balance, frequently come back to us magnified a hundred fold. The grain of truth may or may not be there, but one cannot help but discern even from the enlarged and exaggerated version, the spark that kindled the flame. We are soon to have on this coast a monster celebration to signalize the opening of the Panama Canal, and an enthusiastic press bureau has been making the country ring with its praises of the show that is to be presented. At the same time others have been talking about other things of interest to the West, and now a church news bureau of the East which supplies this paper, among others, with articles of interest from time to time sends this item broadcast over the country:

"Methodist, Baptist, Presbyterian and Episcopal ministers of the Pacific Coast, and especially of California, are calling upon political leaders, and State and city officials, to arise and put down what is charged to be wholesale graft in business affairs, and open vice in municipal affairs. Failing to do this ministers declare the Panama Exposition project will meet with a cold reception by commercial bodies, and will prove a failure. In their setting forth of conditions the ministers are endorsed by foremost laymen of the coast. Indeed, the latter go farther in their charges of immorality in many forms, and openly say they will work to make conditions known unless pledges of a clean-up are forthcoming.

"It is charged that the Exposition will drop to the level of a moving picture show. The Exposition is planned to celebrate the opening of the Panama Canal and its date is 1915. In a statement recently received by ministers in many Eastern cities appears the following: 'The industries of San Francisco are prostrated, trade is timid, business hesitates, and every form of graft, vulgarity, crime, social evil, gambling and infamy are working together to continue present conditions.' "

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# Reception to Bishop Nichols and The Pacific Churchman

BISHOP NICHOLS, MRS. NICHOLS AND MISS MARGARET NICHOLS

We all put on our best bib and tucker and looked our prettiest to celebrate the happy occasion of the home-coming of our Bishop. The older we grow the more our feeling of deep regard mellows toward him who has shouldered for all these years the constructive burdens of this great Diocese of California. We were glad to feel that he could be spared long enough for the trip that no doubt was one of the most important milestones in his life's journey. Of course there are some of us Common Prayer Book people who feel a little backward at going to such a grand place as the Palace Hotel, not that we feel that anything is too fine for the bishop, but we associate such places with the very latest fashions, etc., which we have neither the money nor inclination to follow. Be that as it may, those who attended, and there were a great number from all ranks of life, were made to feel at home and everybody seemed to go out of their way to make toward a pleasant time. Friends came together who had not seen each other since the earthquake, and many a quiet chat about the old times was engaged in during the evening. Speeches were made by Dr. Bakewell, Archdeacon Emery, the Bishop and others.

One of the kindly things mentioned by the Bishop in his talk was of the homesick feeling that came over him when he heard a brother diocesan address his flock as, "My dear people." Among other thoughts in his mind there was one for THE PACIFIC CHURCHMAN, which showed itself in a very practical way by the preparation of a delightful series of illustrated articles relative to his trip. All who pause a moment to think, realize what a task it is to publish such a splendid publication as our Department paper. I am now only voicing the sentiments of the many letters we get to this effect. At the same time to be able to keep up this good work, this great help to the Church, all who read these lines, both clergy and laity, especially organizations having free access to its columns, must make a more determined effort towards its support. Blanks entitled, "Three Reasons Why" have been sent to every parish in the Eighth Missionary Department (if any have not received them, they will be mailed on application). They are sent for the purpose of increasing the subscription list. The price has been reduced to the small sum of $1.00 a year, that all may be able to have the paper in their homes. If the clergy could but fully realize what a strength it would be to them in their work to have the news of the Church circulated among their people, our paper would have to make no such appeal as this. The great power of Christian Science has come largely through its press, and we as Church people are making a great mistake in not doing what we can to secure a new subscriber for the paper we love so well and that has done such work for the cause during these almost fifty years.

FRED T. FOSTER.

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### The Cornerstone of the New St. Luke's Hospital Will Be Laid on St. Luke's Day, October 18, 1911, at 3 p. m.

Early in 1871 a movement began that resulted in the establishment of St. Luke's Hospital. Its history is recorded in the journals of the Diocese of California, and is familiar to the surgical and medical fraternity of the city and to thousands who have received treatment within its walls.

The disaster of 1906 wrecked the one new modern building that had been erected four years before, largely through the efforts of Mr. C. V. S. Gibbs; the other buildings had become obsolete and the future of the institution seemed dark enough.

Then when it seemed darkest, the daylight dawned. In memory of her uncle, the late Mr. Calvin Paige, Mrs. Louis F. Monteagle gave two hundred thousand dollars toward the erection of a new hospital and Mrs. Whitelaw Reid and Mr. Ogden Mills added a like sum in memory of their father, the late Mr. D. O. Mills.

St. Luke's Day, Wednesday, October 18, will be a red letter day in the history of the institution. The Bishop of the Diocese will lay the cornerstone of the new hospital and a cordial invitation is extended to all our Church people and the friends of St. Luke's to be present. The service will begin promptly at 3 o'clock p. m. The clergy are requested to bring vestments—white stoles.

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# General Church News

## THE MEN AND RELIGIOUS FORWARD MOVEMENT.

A great deal has appeared in the press during the last year with reference to "The Men and Religious Forward Movement," and a great many men are asking what is its origin and what its dominating purpose. The Movement as first outlined took form in a conference of a number of Christian workers representing the Brotherhoods of all the evangelical churches, the Young Men's Christian Association, and the International Sunday School Association. After several of these preliminary conferences a general meeting was called at Buffalo, New York, in November, 1910, to consider the message and the program. At this gathering representatives were present from all parts of North America, and from practically all of the men's Christian organizations. It was decided at this time to launch a continental campaign in the interest of men and boys, beginning September, 1911, and continuing for eight months. To put into effect the plans suggested, a committee of ninety-seven, laymen and ministers, was chosen to have charge of the general work. This committee selected about eighty cities, centers of population, throughout the United States and Canada, in which campaigns are to be conducted during the coming eight months. These centers are expected to reproduce the Movement in smaller towns in the surrounding territory until the entire country is reached.

The Movement itself is a practical combination of the masculine Christian forces of North America. Its objectives are to bring into church and religious life three million men and boys within the next year. To emphasize masculine Christianity; to energize the Christian manhood of America; to stimulate special work for men and boys in every local church. To double the enrollment in Bible classes and to reveal a plan of practical service that will command the lives of the most efficient men.

The organization is very complete. In addition to the committee of ninety-seven, which has supervision of the continental campaign, there is a committee of one hundred in each of the eighty centers. This committee of one hundred has charge of the work in the city and throughout the adjoining territory. Working under this committee of one hundred are sub-committees on finance, publicity, boys' work, evangelism, Bible study, missions, social service, and conservatism. During the year these committees will endeavor to enlist the entire force of Christian manhood of each city in presenting the message of the Movement and to continue a permanent program of definite Christian service. These committees have already been organized in San Francisco and the work in now under way. The local campaign will culminate in a special effort during the first ten days of March, at which time a team of expert workers will visit San Francisco to conduct institutes and hold great mass meetings. During this campaign meetings are to be held everywhere—in shops, factories, offices, clubs, churches, and on the street. In fact, wherever a group of men can be gotten together to listen to the religious message, there meetings will be held.

The message which the Movement undertakes to present to the men of our churches is a comprehensive one. It is five-fold in its emphasis. Bible study is to have a prominent place, as being the foundation of Christian life and service. Evangelism for men is to be emphasized as never before and it is hoped that thousands of unconverted men and boys will be brought into the churches. In similar manner Social Service, Missions and Boys' Work are all to be emphasized throughout the campaign. The presentation of this message is a task great enough to enlist the united effort of all the men of our churches. Brotherhoods, especially, ought to be active in the work. Whether the churchmen of San Francisco are benefited largely by the Movement depends entirely upon their attitude toward it. If we merely wait to see what the Movement will bring to us as individuals or as churches, we may be sure that little will be received. If, on the other hand, we throw ourselves into the work with a determination to give the largest possible service to the men in our city we shall profit greatly by the effort. There is a place of activity and of real service for every Christian man.

### Action Which Ought To Be Taken By the Committee of 100.

1. Change the plan of work from a local campaign in San Francisco proper, to the Greater San Francisco Campaign, including the four cities, Alameda, Berkeley, Oakland, and San Francisco.
2. Enlarge the Committee of One Hundred to one hundred and fifty, with representatives as follows: Ninety members from San Francisco; thirty from Oakland; twenty from Berkeley, and ten from Alameda.
3. Decide upon some method for the selection of these committeemen from the cities across the bay. This can probably be done either by the pastors of churches in the several cities or by a special committee from the church federation or other organizations.
4. Authorize the appointment of an executive committee of fifteen members to have large general power in planning and carrying forward the work.
5. Authorize the Financial Committee to adopt a budget, solicit funds and provide for the necessary expenditure of the campaign.
6. Arrange time for regular meetings of the Committee of One Hundred.
7. Authorize appointment of denominational secretaries.

## IN MEMORIAM.

On September 28th, Miss Nannie L. Rodgers passed into paradise. Many there are, especially amongst the poor of the Church, who will miss her cheerful word of advice and comfort. Our sympathy is extended to those who were privileged to know her as daughter and sister.


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# The Eighth Missionary Department

The attention of the Eighth Missionary Department now centers in the annual Council which is to assemble at Sacramento, October 25-29, and the preparations being made by Bishop Moreland and the Diocese of Sacramento to receive and entertain the delegates will assure those who attend a most pleasant as well as profitable visit. Sacramento is at its best at this season of the year, the weather being usually delightful after the heat of the summer months. An interesting and important program has been arranged by the committee, and most of the sessions will be open to all Church people, as well as to the regularly appointed delegates. There will be services during all of the five days, beginning on Thursday morning and ending on Sunday night with a service in St. Paul's Church, at which there will be four addresses delivered by four of the Bishops of the Department.

The formal opening will also be held in St. Paul's Church at 9:30 a. m. on Thursday, when the Bishop of Sacramento will be the celebrant at the Communion service, the sermon being delivered by the Rt. Rev. William Ford Nichols, D. D., President of the Council, on "The Department Vision for the Coming Year."

Preceding the formal opening of the Council on Wednesday evening, October 25th, Bishop Scadding of Oregon will give an illustrated lecture on the history of the American Church, its beginnings and its missionary triumphs. The Bishop has prepared a beautiful collection of lantern slides. It is expected that there will be from eight to ten of the Bishops of the Department and a large number of visiting clergy and laity from the neighboring California dioceses, as well as the regular delegates.

The complete program for the Council, as far as then determined, was printed in the September number of the PACIFIC CHURCHMAN. There have been, however, several changes and additions and the official program may be found in detail in the November issue, which will be out prior to the opening day of the meeting.

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## DIOCESE OF LOS ANGELES.

Rt. Rev. J. H. Johnson, D.D., Bishop.

The regular quarterly meeting of the L. A. District Assembly of the Brotherhod of St. Andrew was held at Long Beacon, on Sunday, August 27, 1911.

A special car conveyed the members from Los Angeles and vicinity, and at three o'clock the meeting was opened by singing the Brotherhood hymn, "Jesus calls us o'er the tumult of Life's wild restless sea," followed by the creed and a prayer led by Mr. Doty. The benediction was pronounced by the Rev. R. B. Gooden of Long Beach.

At four o'clock the Brotherhood reassembled at St. Luke's Parish House, where the meeting was opened by singing "Work for the night is coming," after which Mr. Gooden delivered an address in which he said that it gave him much pleasure to welcome the Brotherhood to Long Beach, as it was the organization which was doing the work which would last forever. The Brotherhood then sang the good old hymn, "Rock of Ages."

Mr. W. T. Hadley, Vice-President of the District Assembly, delivered a most able address, taking as his subject, "An Enthusiastic Note in Brotherhood Work." He stated in part that the beach meeting each year made us show our colors; he also said that we heard the call for help, that the voice within said, "Thou art the man; you are the one to answer the call." Mr. Hadley pleaded for a greater interest in the Local Assembly, and urged all men present to take a deeper interest in the work.

Mr. C. E. Spencer made a short but stirring address in relation to the importance of the Juniors, and called attention to the fact that the boy must be trained in Brotherhood work, or we will have no Seniors later on. Following this address, Mr. Hadley sang with much feeling that beautiful song, "Jesus, Saviour, Pilot Me."

The last address of the afternoon was delivered by Mr. J. Lamb Doty, who took as his subject "The Brotherhood Man and the Ministry." Mr. Doty said in part that the Church today was in greater need of men for the ministry than ever before in its history; that we were facing a crisis, and that the Brotherhood should train young men so that they would furnish the raw material out of which the future minister should be drafted.

The meeting closed with the singing of that grand old hymn, "Fight the Good Fight with All Thy Might," followed by the Benediction by the Rev. R. B. Gooden.

After the afternoon services, the ladies of St. Mark's entertained the Brotherhood at supper.

At the evening service, held in St. Luke's Church, four lay readers, Messrs. Lindsay, Madley, Kondo and Doty, all Brotherhood men, assisted at the service, and a most helpful sermon was preached by the Rev. Noel Porter, Rector of St. James' Parish, Los Angeles.

This meeting was, on the whole, the most inspiring and successful seaside meeting held since the organization of the Los Angeles District Assembly.

The officers of the District Assembly are:

President, Mr. J. Lamb Doty.
Vice-President, Mr. W. T. Hadley .
Secretary, Mr. Richard B. Kirchhoffer.
Treasurer, Mr. A. M. Culver.

RICHARD B. KIRCHHOFFER,
Secretary.

Bishop Johnson has appointed the Rev. R. Renison of St. Mark's, Los Angeles, to the position of Missionary in charge of all the places along the line of the Santa Fe Railway between Los Angeles and The Needles, including the following: Victorville, Ora Grande, Barstow, Daggett, Ludlow, Needles and many other places where no religious services of any kind have yet been held. Mr. Renison's headquarters will still be in Los Angeles. His new address is 2206 Leoti avenue, to which all communications should in future be directed. Mr. Renison's new work begins from October 1st.

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## DIOCESE OF OLYMPIA.

Rt. Rev. F. W. Keator, D.D., Bishop.

Rev. Maurice J. Bywater of North Yakima has received a call to become rector of St. John's Episcopal Church, West Seattle. He has accepted and expects to assume the duties of his new position some time in October.

The Rev. Thomas R. Alleeson, rector of St. John's Episcopal Church, Spokane, has accepted a call as assistant rector of St. Mark's Episcopal Church, Seattle. St. Mark's parish is the largest on the coast, with between 1,400 and 1,500 communicants.

The Brotherhood of St. Andrew Conference at Seattle attended by over 200 delegates from the Pacific Coast was a great success as testified to by those who were fortunate enough to be able to be there. The meetings and services covering the three days were extremely well attended, and the addresses of both lay and clerical speakers were helpful and interesting. The delegates unite in praising the Seattle Chapters for the way they were received and entertained during the sessions.

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## DIOCESE OF OREGON.

Rt. Rev. C. Scadding, D.D., Bishop.

Bishop Scadding expects soon to locate a missionary at McMinnville and give him Yamhill county for his field of work.

A very beautiful and impressive ceremony occurred in Oregon City on September 6th, when ground was broken for the new church which will be erected on the parish property at the corner of Ninth and Water streets. The services were attended by a large number of people, and there was also present Bishop Scadding, who invoked a blessing upon the excellent work of the rector. The vested choir provided appropriate music, and fitting words were spoken by John Humphrey, Senior Warden, and G. A. Harding, who has watched the Church grow from infancy.

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## DIOCESE OF SACRAMENTO.

Rt. Rev. W. H. Moreland, D.D., Bishop

Rev. John Barrett of Fort Bragg has accepted the call to the rectorship of the Church of the Ascension, Vallejo, and entered upon his duties during the month.

The cornerstone of the new church at Willows was laid with appropriate ceremony on Monday, September 2th, by Bishop Moreland. The Rev. Thornton T. Denhardt is in charge of the Church.

The new Guild hall of St. John's Church, Petaluma, was formerly opened on September 12th. An elaborate program had been arranged by the committee, and the occasion was a most enjoyable one.

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## DISTRICT OF ALASKA.

Rt. Rev. P. T. Rowe, D.D., Bishop.

Word has just been received from Fairbanks, Alaska, that owing to defective transportation the August number of *The Alaskan Churchman* will be a month late. May we ask that you kindly insert a notice in your paper to this effect.

"The Red Dragon" at Cordova, Alaska, is a club house for men, which is doing an unique work. Thousands of the construction force of the Copper River Railway have found there their only opportunity for spending their leisure outside of the saloon,—of which there are more tnan twenty in the place. The appreciation manifested by these men has been nearty and gratifying. At one camp a subscription of over $300 was voluntarily taken up to help on the work.

### DISTRICT OF EASTERN OREGON.

Rt. Rev. R. L. Paddock, D.D., Bishop.

A Guild Hall has been built at Vale, Eastern Oregon, 30 x 60. Rev. Owen F. Jones, the General Missionary, has just returned from his first two months visitation in the field, during which he baptized 20 persons, raised pledges for $500 at Heppner and $350 at Bend, and superintended the construction of a lectern, cross, litany desk and altar at Prairie City.

A quartered oak rood screen has been put in St. Stephen's Church, a gift from the Rector and his brothers and sisters as a memorial of their mother and of an uncle, Horace Mansfield Barry.

The screen was made by Geissler of New York from a design suggested by the Rector, and it consists of five arches ten feet high which extend across the church between the chancel and the nave, the central arch supporting the cross, or rood, which is four feet long and about 15 feet above the central aisle.

### DISTRICT OF HONOLULU.

Rt. Rev. H. B. Restarick, D.D., Bishop.

The Rev. Joseph W. Gunn, who has ministered at St. Augustine's Church, Kohala, for the past five years, has resigned his charge. Mr. Gunn will go to California, where his wife's father lives. Mrs. Gunn feels that she should be near her aged parent.

### DISTRICT OF IDAHO.

Rt. Rev. J. B. Funsten, D.D., Bishop.

Congratulations were recently sent to Bishop J. B. Funsten from all parts of the State and from friends throughout the West, upon his entrance on the twelfth year of his charge in the Diocese of Idaho.

One of the prettiest and most appropriate tributes came from Grace Church, Boise, where the children in the Sunday School brought armfuls of flowers of all kinds and then took them to the Bishop's home. Unfortunately he was absent, having gone on a special trip to Silver City. The children addressed a memorial to him, however, in which they congratulated him on the event and extended warm wishes for his future happiness.

### DISTRICT OF SAN JOAQUIN.

Rt. Rev. L. C. Sanford, Bishop.

Rev. W. W. Webb has assumed charge of the Church at Visalia and regular services have been resumed.

The fire department had to be called out to extinguish a blaze in the basement of St. James' Church, Fresno, on September 2d. Crossed wires are said to have been responsible for the fire, which, however, caused no damage worth mentioning.

St. John's Church, Stockton, has been undergoing some remodeling during the month and on September 1st three workmen fell to the floor on the inside when a scaffold collapsed. None of them appears to have been fatally hurt.

The Presiding Bishop has called a meeting of the House of Bishops to convene in the Church Missions House, New York City, October 26, 1911.

(a) To elect a Bishop for the vacant Missionary District of Kyoto.

(b) To elect a Bishop for the vacant Missionary District of Wu Lu.

(c) To elect a Bishop for the Missionary District of South Dakota, if a vacancy be then existent.

(d) To consider and act upon the question of establishing a Missionary District for Indians and of electing a Bishop therefor.

(e) Perhaps to consider and act upon the question of establishing a Missionary District in Central America and of electing a Bishop therefor.

The Presiding Bishop has taken order for the ordination and consecration of the Rev. Thomas Frederick Davies, Jr., D. D., Bishop-elect of the Diocese of Western Massachusetts, as follows:

Concecrators: The Presiding Bishop, the Bishop of Massachusetts, the Bishop of Connecticut.

Presenters: The Bishop of Los Angeles, the Bishop of Michigan

Preacher: The Bishop of Long Island.

Attending Presbyters: Rev. H. B. Hitchings, D. D., Rev. T. W. Nickerson.

Master of Ceremonies: Rev. C. L. Short.

DAN. G. TUTTLE.
Presiding Bishop.

Wegnetonsing, Mich., Aug. 29, 1911.


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The Pacific Churchman

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342-348 Howard Street, cor. Fremont
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Telephone: Kearny 1727

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# Editorial

## HINDRANCES TO OUR CHURCH GROWTH.

There are certain entirely legitimate and reasonable demands which every community is entitled to make and have respected by those who would appeal to it for approval. They may be based on critical, social, national or political grounds, or on mere local prejudice.

Are there not hindrances in the way of the present growth or "success" of our Church in this country which may well be sought out and guarded against or corrected on similar principles of reasonable expediency? Without ignoring or belittling the essential importance of the Church's apostolic and catholic heritage of Faith and Order, and the splendid things she has accomplished in our land, her great growth in numbers and influence and power for good, in her educational and charity work, the fine churches in all the larger cities and many of the smaller ones, and the recent re-awakening to her missionary opportunities and responsibilities—with full credit for all this, may it not be well, and should we not even feel the more impelled to consider carefully why it is that greater "success" does not attend this American Catholic Church in her mission to the American people? What are the hindrances in the way? What is the matter?

Confining ourselves to continuing, present-day conditions let us see if there are not some things in our manners and customs which can be dispensed with to advantage and without any loss of principle, prestige or dignity. But stop! May we not well spare some of the "dignity" we are a little inclined to boast of? Isn't it a bit in our way, sometimes? But let that go, there are other things. Some of our most cherished experiences, such as our "incomparable liturgy," and Prayer Book, and most venerated customs, traditions and ritual. May it not be that in our holding to these there is often more valor than discretion?

The rubrics in the Prayer Book, so long as they are as they are, should doubtless be observed in letter and in spirit. But might there not well be more discretion lodged somewhere—with the bishops if not with the individual clergy, especially for missionary work and special services of various kinds—so as to provide greater flexibility in their adaptation to practical conditions here and there?

But there are still other things. One cannot help but feel that the use of such terms as "high" and "low" and "catholic" and "protestant" with emphasis on the "party" or sectarian tone hinders more than it helps in the present temper of men's minds. And also such high sounding, unrepublican terms as the "enthronization" of a bishop, all unauthorized by our American Prayer Book, and unrelished by American tastes.

In this connection, too, it may be well to mention the timidity if not absence of positive teaching of the great fundamental doctrines of the Christian religion and principles of catholic and evangelical churchmanship—leaving an impression of a sort of invertebrate faith, making little real demand upon the present day mind or conscience.

It is a recognized fact that in common with most other Christian bodies the Church is failing lamentably in her efforts to reach and hold the great mass of wage earners—especially in the large cities. This is too big a subject to go into here. But one or two thoughts come to mind as within the scope of this writing. There is a strong, persistent class feeling among the working people, especially "organized labor," more than tinged, rather, deeply imbued with socialistic tendencies. Wholesale denunciation of these feelings and tendencies among the wage earners would seem to be most unbecoming to the Church or her representatives. They are far too generally and too honestly held for that, and should rather be met and studied sympathetically—with an open and unprejudiced mind. Least of all should "sides" be taken for or against. This is too apt to be done without due consideration. One thing may well be guarded against, that is, an alliance with the side of "capital" as evidenced by official deference shown in the putting of rich men into positions of prominence in the Church just because of their social standing; and while, of course, keeping the finances and invested funds of the Church in the hands of competent and experienced business men, yet guarding against any policy which would appear to be according to the methods of "Wall Street" or the stock exchange without strict responsibility to the constituted and representative authorities of the Church.

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The conference of the Eighth Department which meets this month in Sacramento promises to be the most interesting and important of any yet held. The election of a secretary to take the place vacated by Bishop Sanford is in itself a matter of first-class concern. And then there are certain problems regarding both the apportionment and the appropriation of missionary funds that may be presented for consideration, while the tentative program of the services and meetings during the conference suggests some mighty fine addresses and discussions. The position and conduct of the PACIFIC CHURCHMAN, as the "organ of the Eighth Department," is another matter which is likely to be considered. So that, altogether, the gathering will apparently not be wanting in subjects worthy of attention.

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That the principles of socialism are rapidly gaining a hold in the sober thought of the day is a phenomenon of great significance. It is to be seen among all classes of people and in all parts of the civilized world. It is, therefore, a fact that cannot well be ignored by intelligent people. It is as yet a very hazy subject in most minds, very indefinite, a groping in the dark, a questioning as to what this thing is and what it may grow to. The more it is thought about the more vague and perplexing it becomes with many. This is because of the various kinds and degrees of socialism, as well as the vagueness, in the minds of those who talk and write about it. From a wild theory, or dream, it has already come to be a matter of practical political economy and of earnest Christian discussion. At least one of our ablest American bishops, and many of our clergy and prominent laity, announce themselves as "Christian Socialists," some of them allying themselves openly with the political socialism of the day. The London *Church Times* has recently opened its columns to a discussion of the subject, along with a cautious, but sympathetic editorial. Does it not behoove Christian people

of intelligence to give some heed to this thing that is in the air and is surely and steadily becoming more and more a matter of practical concern?

There is no finer specimen of practical apostolic Christianity than is to be seen in the present Archbishop of York, the Rt. Rev. Dr. Lang. In a recent stalwart appeal to his diocese in behalf of enlarged contributions for what we would call "foreign missions," his chief argument for such contributions is the great needs in his own diocese. He says no one knows these needs or feels their painful pressure more than he does. He then specifies a few of the most pressing of them, such as "necessary extension of the Church in Sheffield," "for the South Yorkshire coal fields," "for Cleveland," and "for Hull," requiring in all about $440,000. And then he declares that if the Church in his diocese is deaf to the call for missions in the world at large, "it is not the Church which will get either the faith or the enthusiasm necessary to deal with these great needs at home." Think of that, oh timid souls, who would excuse themselves and their dioceses or parishes from greater efforts to raise their apportionments for general missions on the ground of parochial or diocesan needs and expenditures! Rather, wake up to the great principle asserted by the Archbishop of York that the very best way to get proper interest in giving to their parochial and diocesan needs is through making people interested in giving largely to the Church's wider needs beyond their own home borders.

The campaign in the Diocese of California for General Missions for the year which closed with August 31, was a very remarkable one. The apportionment to the Diocese was $6000, and up to July 1, but $2525.96 of this had been raised. Only 18 parishes and missions—mostly the smaller ones —had met their apportionments in full. Two months only remained. Then it was that under capable leadership active measures were taken and a determined effort was made to meet the apportionment upon the diocese against the Bishop's return, and it was done—and $19 over! Sixty parishes and missions out of the 68 in the Diocese have paid in full; 13 of these: St. Mark's, and the Good Shepherd, Berkeley; St. Philip's, Fruitvale; St. James', Monterey; St. Paul's, Oakland; Transfiguration, Ocean View; St. James', Paso Robles; the Cathedral, San Francisco; St. Mary's, San Francisco; Christ Church and Trinity, San Jose; St. Paul's, Walnut Creek, and All Saints', Watsonville paid each considerably more than was apportioned to them. These five paid something, but fell short of their full apportionment: The Advent, St. Andrew's and St. John's, Oakland; and All Saints', and St. John the Evangelist, San Francisco, while only one paid nothing. Several unorganized missions, to which no apportionment had been made, nevertheless sent offerings.

We are disappointed not to have any final reports from other parts of the Eighth Department—or from the headquarters in New York as to the way the apportionment accounts stand there for the whole country. It would seem that at least a brief statement might have been issued regarding a matter of such general interest.

## THE ASSOCIATED CHARITIES OF SAN FRANCISCO AND THE CHURCH.

In a recent number of The Pacific Churchman some reference was made to the recent Annual Report of the Associated Charities, together with a portion of the address of its outgoing president, Mr. Osgood Putnam, after his ten years' distinguished service in that position. It was seen that this central charity organization of this city had developed, especially during the period since the great fire, into an agency of untold beneficence, largely through its having been made in large measure the medium through which the Red Cross Society administered its great trust for the relief and rehabilitation of those whose losses in the calamity bore most heavily upon them.

It was also stated that the Red Cross fund had now been practically closed up, and that the Associated Charities would have to look to other sources for the means for keeping up its good work—howbeit on somewhat modified lines.

In Mr. Putnam's address, above referred to, there was presented a remarkably clear and thoughtful statement of the theory and purpose of the work as carried on by the organization over which for many years he had presided; and it is to be hoped our more intelligent readers, at least, have given the subject the consideration it deserves.

The purpose of the present writing is to look a little further into the relation of the Church, and the responsibilities of Church people toward the general subject of the relief of poverty and distress in the community, and especially as represented in the work of such an agency as the Associated Charities—whether in San Francisco or elsewhere.

Let it first be stated that it is a distinct and very important feature of the work of the Associated Charities to be a record office and clearing house of the charities of the whole community, and an agency for the investigation of appeals for relief. The need for such an office and agency will have to be taken for granted rather than argued for the purpose of this writing. And yet it seems to be settled from the experience of the last few years that *relief giving* will also have to be continued in a very large measure—provided, of course, the means are sufficiently given into its keeping to that end.

Now as to the position of the Church and of church people in the matter.

Being a constituent part of the community and its citizenship there can be no question of responsibility for the bearing of one another's burdens of the kind under consideration. But as a Christian church and as Christians is there not something further to be added to that civic responsibility?

It will surely be a recognized duty and privilege of a Christian church to care for its own poor, especially when they shall have become so while in active or known fellowship or communion in the church, or even when as strangers, may be, they shall seemingly have been placed providentially at our doors to be given Christian care.

It may be said that such claims upon the average parish and churchman are ordinarily and cheerfully met; and without questioning the fact here—though exceptions to the rule are not uncommonly known—let us look beyond the "average parish," and its clerical and lay representatives, in study or business place, to the parish or mission in the suburbs, or in a field like that of the San Francisco Cathedral Mission of the Good Samaritan, whether on Potrero Ave. or as now represented in the Kip Memorial work on and along Second street. Here there will not be the means for meeting all the demands locally developed. Here the Communion Alms will not abound in proportion to the calls coming to the knowledge of the workers in the field, and recourse must often be had to some other relief fund.

Or, take the numerous unattached church people all over any large city, who from time to time report themselves to the Associated Charities seeking assistance and are discovered to be Episcopalians; is the Church to feel no responsibility for such—no pride in seeing that these baptized and confirmed members of her fold are not left to be cared for in their need by strangers, even though they have been for years wandering and unloyal children? In many cases their very condition, as unattached, wandered off, unloyal, indifferent-grown, will be found, upon investigation to have been caused by a want of cordiality or any sign of welcome, which they could not help but feel, being human, when they have attended one or another of our city churches.

# Diocese of California

## OFFICIAL.

In anticipation of the Annual Convention of the Diocese, at which time, under the requirements of Article XII, Section 49, of the Constitution of the Diocese, the appointment can be duly made, the Bishop announces that it is his intention to appoint Mr. James P. Langhorne as Chancellor of the Diocese to fill the vacancy caused by the death of the late Mr. Albert Newell Drown. Mr. Langhorne is a well-known and highly esteemed member of the San Francisco bar and as was the late Chancellor, is a communicant and member of the Vestry of St. Luke's Church, San Francisco.

The Corporation Sole, in the increase of its holdings and transactions having shown the need of constant legal business demands outside of the general Canonical purview intended for the Chancellor, before the creation of the Corporation Sole, Mr. John A. Wright has been asked by the Bishop to act as his Chancellor in such business. Mr. Wright has from its inception had the shaping hand in forming the Corporation Sole and in preparing its many papers freely and effectively affording the Bishop and the Archdeacon, not to mention other Bishops—his valuable advice as Law Adviser to the Corporation Sole; and this appointment, which he has kindly accepted, but makes more formal what has been the fact in all the history of the Corporation Sole.

All offerings, either for Church Extension, for General Missions, from Parishes and Missions or Sunday Schools, or the Woman's Auxiliary, should be sent to the Treasurer of the Diocese.

It is hoped that generally throughout the Eighth Department the prayer for the approaching conference in Sacramento will be used on the Sundays preceding its meeting.

Rev. W. A. Brewer of St. Matthew's School, San Mateo, will deliver a stereopticon lecture at the Mission of the Good Samaritan on the evening of October 27th. The rector invites all Church people to attend.

Rev. George C. Golden, who was ordained to the dioconate by Bishop Sanford in the late summer, has been asked by the vestry of St. Andrew's Church, Oakland, to assume charge of that parish. His acceptance of the call has not yet been reported.

Dean Gresham of Grace Pro-Cathedral has begun a series of addresses on the Apostles Creed, and a similar course of sermons on the same subject has been mapped out by the Rev. E. H. McCollister beginning on October 1st.

The Church Divinity School of the Pacific began its regular term on September 20th in the old buildings at San Mateo. The fine new structure on Taylor street, San Francisco, on the Cathedral site, is not quite finished.

Mrs. Harriet Alexander has decided to give two memorial windows to the Church of St. Mary by the Sea, Pacific Grove, in memory of her father, George Crocker. During the early part of the month Mrs. Alexander was the guest of Rev. and Mrs. Molony, and a reception was given by them, at the rectory, in her honor.

The annual fair of the Good Samaritan Mission will be held in the gymnasium, 25th street and Potrero avenue, on November 22d and 23d. The ladies of the Church have long been at work preparing articles to be sold at the fair, and it is confidently hoped that all friends of the mission will lend their aid this year, as they have done so loyally in year past.

All Saints' Church, Palo Alto, held a reception to entering students of Stanford University at the parsonage on September 21st. Of the 400 freshmen registered, 55 gave their Church affiliation as Episcopal, and a determined effort will be made to have them all ally themselves with the parish Church of the college town during their university course.

The Rev. Harold Kelley, curate at St. Mark's Church, Berkeley, and for three years preceding that principal of the parish Sunday School, has resigned. Mr. Kelley leaves to go East and study at the Cambridge Divinity School. He will also assist at the Church of the Ascension in Boston. The whole parish regrets his departure.

The Sunday School Athletic League will hold a *meet* at the Auditorium on October 20th, and the number of entries indicates that the affair will be a most successful one. In the past the lads of the Episcopal Sunday Schools have carried off their full share of the honors and it is to be hoped that they will again show up well on this occasion.

The Bishop would be glad to learn from those desiring visitations for Confirmation during the first half of the year 1912, information as to about when such visitation will be preferred at their respective points. He will then arrange appointments accordingly so far as may be practicable. Please communicate with Rev. W. M. Bours, 1215 Sacramento street, San Francisco, Secretary.

St. Matthew's Day was celebrated in accordance with ancient traditions at St. Matthew's School. There was a chapel service in the morning, Rev. W. A. Brewer, the rector, being the preacher. Military drill followed, and after luncheon a dance was held in the armory.

Early in September Bishop Nichols visited the school for the annual "Firelighting," when a portrait of the late Colonel Parnell was unveiled in the dining hall. St. Matthew's is enjoying a larger attendance of cadets than in several years past.

Rev. George H. B. Wright of Christ Church, San Jose, has received a call to the rectorship of St. Stephen's Church, San Francisco, and as this number of THE PACIFIC CHURCHMAN goes to press the impression on every hand is that he will accept. Mr. Wright is a graduate of the Church Divinity School of the Pacific with the class of 1906, and his work in San Jose speaks well for his success in the larger field in the metropolis should he indeed take up the work. He takes the pulpit made vacant by the untimely death of the late lamented Rev. Cecil M. Marrack, who was killed in the unfortunate accident at Ross last June.

## St. Peter's Parish News

Published Monthly

For St. Peter's Church, San Francisco, Jones, between Greenwich and Lombard Sts, Rev. Charles L. Miel, Rector.

Rector's Office .....2225 Jones St.
Hours: from noon to 1:30 o'clock daily
Phone .....Franklin 864

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Saint's Days at 10 o'clock.
Sunday School at 9:45 o'clock.

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(1) From FERRY: Take UNION ST. CAR; transfer at MASON ST. to car running NORTH; alight at GREENWICH ST., and walk West two blocks to JONES ST. Time: Ferry to Church, 14 minutes.

(2) From MARKET ST. Cars (East-bound, toward Ferry), transfer at POWELL to NORTH BEACH CAR; alight at GREENWICH and walk West two blocks to JONES STREET. Time: Market and Powell Sts., to Church, 15 minutes.

(3) From Sutter, Clay, Washington, Union, and all lines running East and West (except Geary and California Sts.), transfer at POWELL or MASON to Car running NORTH; alight at GREENWICH ST., and walk West two blocks at JONES STREET.

The above routes are the EASIEST and QUICKEST ways of reaching St. Peter's, and mean an easy walk of only two blocks from Mason and Greenwich Sts. to the Church on Jones, between Greenwich and Lombard Streets.

Communicants Enrolled:
August 1, 1911 ..... 55
Sunday School Children:
August 1, 1911 ..... 54

Attendance at the Sunday morning services increases slowly but steadily. So far as numbers go, we are still a very feeble folk. You and I, my dear friends (old and new), you and I who love St. Peter's and who cling to the dear old parish, you and I do not look for any geyser growth in attendance. Yet we must realize that if we all attended service habitually, and if we really and regularly tried to induce friends to attend, our pews would be filled. Let's try to do this. Let's try, during October, to attend service ourselves and to bring a friend or two with us. We can surely count upon an inspiring service and upon practical and helpful sermons.

The October sermons have been carefully and specially planned. They should be of real help and interest to all. I hope and pray they may be. Confident that none of my people who know me will charge me with conceit or vain boasting, I beg to assure you that you will miss something well worth while if you fail to hear any one of these sermons. The dates and subjects are as follows:

October 1st.—"The Light and the Lantern." A sermon dealing with the main truths of Christianity and with the changes that have come, and must come of necessity in the presentation of those truths.

October 8th.—"If." A sermon on Dragon's Teeth; that is to say, for those perplexed and worried people who are everlastingly saying to themselves: "If only I had done so and so," or, "If only I had not done so and so."

October 15th.—"Four Cardinal Points of Christianity." A sermon on our Lord Jesus Christ the Pilot, and the Four Compass Points of Life He has given us.

October 22d.—"Through the Night of Doubt and Sorrow." A sermon for those

who now see darkly, but who hope hereafter to see face to face.

October 29th.—"The Spirit of the Gospel;" in other words, "The Spirit of Christianity;" in still other words, "The Real, Real Thing."

God's Day:
Go thou thy way
To worship; whereso'er thou art
Give God thy heart.
Then, hast thou knelt 'neath stately dome
Or in some humbler, all but hidden shrine,
Lo, thou art God's and God is thine;
In peace go home,—
God's Day.

Our new choir is now filled—sixteen voices: seven sopranos, three altos, two tenors, and four basses; a congenial, happy family and, all but two, communicants. There is every reason to expect that within a very few weeks the Service of Song at St. Peter's will be worthy and inspiring. The choir is under the direction of Miss Lila Maxwell and the Rector. There is a waiting list for singers and readers who may wish to join the choir, and, though the chancel is now filled, these have the privilege and profit of attending the rehearsals at the church on Friday evenings. During October anthems by Attwood, Woodward and Mendelssohn will be sung, and Te Deums by Smart, Tours and Hopkins. While all the music will be of the highest order, Mr. Miel earnestly hopes for a continuance of that hearty congregational singing which has always been a feature of the worship at St. Peter's. To that end the hymn and chant tunes will be chosen from those most generally known—from the favorites. As to the various responses, they will be simple, melodious and easily learned, and will be fixed as the law of the Medes and Persians.

Do you remember that little patch of bricks and ashes, just to the north of the church? That dear little patch that for many moons has pleaded, in effect so to speak, "Please put me in the ash barrel." Just take a look at it now; rather, take a look at the little garden that has replaced it. The Guild is responsible for the transformation—the Guild and Mr. Gratz Brown to whom (both of them) St. Peter's owes no small debt of gratitude. The Guild meets each Thursday in the Guild room, on the north side of the church and approachable by a compound curve of well laid vermillion bricks flanked by energetic geraniums and other hardy blooms which we—that is the Guild, Mr. Brown and the Rector—hope may leaf and blossom. At any rate the soil is good, a hose is handy, and a disposition to use it is constant. Now, in the Guild room (those good women who may come and everyone is heartily invited and will be gladly welcomed), in this Guild room on Thursday afternoons there's lots of sewing—mostly the home sewing, mending, darning (if that's a proper word to use in this connection), cutting, basting, goring, biasing, holding-pins-in-your-mouth, and all the sundry mysteries of the needle (I suppose you can suspect a mere man is writing this), besides lots of pleasant chatter, and on occasion talk of a more serious kind; also there's likely to be tea. In a word, the Guild is a "Social" organization. So come and let's be social. Bring your home sewing to the Guild room Thursday afternoons.

The candlesticks, presented to St. Peter's by Mrs. A. C. Kains, as a memorial to Ernest, younger son of the Rector who entered into Life and Light Eternal last January, have arrived. They are beautiful—of dull brass, matching all the brass work in the church, simple and exquisite in design, and of solid metal. These two altar lights, used only at celebrations of the Holy Communion, symbolize the Divine and Human natures of Him who was, and is, The Light of the World, and suggest His spiritual presence at the Memorial Feast of The Altar. And, in all reverence be it said, these lights are singularly fitting as the memorial of a peculiarly pure, sweet, loving and lovable life; a life that was a "Light in the House," and that shone before men in good works.

JAMES ROLPH, JR.

James Rolph, Jr., San Francisco's Exposition mayor, who was elected September 26th by an overwhelming vote, is a representative citizen of the Pacific Coast metropolis and a communicant of the Church. By reason of a kindly, genial personality and a generous disposition, he has endeared himself to all with whom he has come in contact, and we bespeak for him a most successful term. The fact that the Panama-Pacific International Exposition will take place before the expiration of the four-year period for which Mr. Rolph has been elected, adds greatly to his responsibilities, and to him also the people look to complete the restoration of the public buildings destroyed in the earthquake and fire of April, 1906.

## DAUGHTERS OF THE KING ANNUAL MEETING.

The Feast of St. Simon and St. Jude, October 28th, is set apart for the annual gathering of the Order, in loving commemoration of the consecration of Rt. Rev. Wm. Ingraham Kip, the first Bishop of California. The Local Assembly of this Diocese invites its members to this meeting, Saturday, October 28th, 1911, at Trinity Church, corner Gough and Bush streets.

Holy Communion at 11 a. m., with a sermon by Rev. F. W. Clampett, D. D. Basket luncheon in the Guild room, and business meeting at 2 p. m. All Chapters are earnestly urged to send representatives.

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# The Woman's Auxiliary

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Secretary for Missions Study Classes—Mrs. C. Edward Holmes, Belvedere, Cal.

Correspondent Church Periodical Club—Mrs. Gaillard Stoney, 3294 Jackson street, San Francisco.

### THE UNITED THANK OFFERING.

As the practical, progressive Auxiliary woman steps into the second year of the Triennium, conscious of the call to all that is best in woman to be up and doing in the manifold ways that open to her in the Mission field, what ideal of attainment by the United Offering engrosses her? Is it not of a much larger giving that shall bring nearer the goal the board has tacitly set before us—the entire support of our women workers?

But this is the end, the glorious vision we shall realize if all be faithful. And today I would speak of beginnings; of something back of the giving. For to me, when the emphasis lies on the sum to be raised, the Woman's Auxiliary United Thank Offering will have lost much of its savor. Let us hark back to motive. Let us think of the offering to be made in 1913, as, first of all, a personal, sacramental act in the Great Eucharistic Feast, by which every woman and little girl may show forth thanks for her own blessed gift of service and at the same time a corporate sacramental act in wnich all Church women should show if it is to be a whole thank offering for our privilege of service as women.

This means that no woman may be left out—that the Auxiliary Eucharist is instituted by the Church that every woman may come, whatever form her service takes, and may offer her gift wherever she may be.

The plans of the Board of Missions, newly unfolding, promise changes that may help to keep the United Offering primarily a Thank Offering. Then shall we count our success in its promotion by the numbers that give, trusting then to value aright their privilege. What a teaching it may thus prove! What a revelation of man's love of God in the Sacrament of God's love for man!

Let us speed the coming of this happy day and begin this new year of California's thanksgiving by giving this message to all the good women we know: Come and rejoice with us for that He hath given us to serve with Him.

S. S. L.

The Annual United Offering Service will be held on Monday, October 9th, at 10:30 a. m. at Grace Pro-Cathedral.

The Bishop of the Diocese will celebrate the Holy Communion and will speak on "The United Offering."

The service is intended for *all* Church women as the United Offering is a thank offering for woman's privilege in the extension of the Kingdom.

Officers of parish branches are requested to call in the contents of United Offering mite boxes and to collect other gifts to the United Offering by October 2d, to enclose sum total in an envelope, designating on it the amount and the parish giving, and to place this on the plate at the service. Members who cannot attend are asked to forward the offering to Miss Lena J. Gibbs, 3565 Washington street, San Francisco, in time to insure its presentation by her.

At the close of the service the monthly Diocesan meeting will assemble for business. All Diocesan and parish officers of the Woman's Auxiliary, including, of course, the directors of junior branches and secretaries of the baby branches, are invited to meet Mrs. William Ford Nichols, at the home of Mrs. Monteagle, 2516 Pacific avenue, on Monday afternoon, October 2d, at 2 o'clock.

The monthly meeting was held at Trinity Church on Monday, September 11th, seventeen branches being represented. The room was full to overflowing and there was much enthusiasm on the part of the assemblage. A new branch of the Auxiliary had been formed at the Kip Memorial Mission and the president extended greetings to the officers present.

A letter was read from Mrs. Lawver, giving a brief resume of the beginnings of the Altar Day service, and the secretary of the Mission Study Class, Mrs. Holmes, announced that the topic for study the coming winter would be "The Conquest of the Continent," which is the title of Mr. Burleson's new book on "Domestic Missions." Will the branches please notify the secretary of the number of books needed?

Mrs. Lawver sent to the meeting the following resolution, which was unanimously adopted by those present:

"The Woman's Auxiliary to the Board of Missions, California Branch, realizing that its sphere lies in the Missionary field, so-called technically, has yet learned that the Missionary motive is inclusive of all service for God and to man.

"In this spirit, it would ask all organizations of women workers in the Church to share the privilege the Church offers, through the Auxiliary, to make the United Offering a whole united thank offering in which all women and girls may join, individually or corporately, as members of the several organizations."

Mrs. Newlands read a communication from the Rev. Mr. Chapman of Anvik, Alaska, acknowledging with grateful thanks the gifts that were sent by the Auxiliary, witn a special acknowledgment to St. Paul's, San Rafael, and further saying that the surplices from St. Luke's Church were most acceptable.

The Auxiliary was very happy in having the Bishop as the speaker for the first meeting. His subject was "The World-wide Call to Womanhood," as in his travels he was very much impressed by the desire of the women of the Orient for sisterhood in the world. The Bishop made a special appeal for everyone to read *The Spirit of Missions* for at least six months, and expressed the hope that we should have a woman representative in China as a Missionary from this Diocese.

After the Doxology, tea was served by the ladies of Trinity Parish and a delightful social hour enjoyed by all present, as well as the opportunity to greet the Bishop and Mrs. Nichols in their return from "around the world."

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### QUARTERLY MEETING OF ALAMEDA COUNTY BRANCHES.

Representatives of ten branches of the Auxiliary filled the pleasant Guild Hall of St. Philip's, Fruitvale. Among them we were glad to welcome the new branch at All Souls', Berkeley. Interesting reports and brief addresses occupied the time before the address of Bishop Nichols. We were glad to hear of the work at St. Augustine's from the Rev. Mr. Wallace, and of the organization for boys, called the Brotherhood of St. Paul, of which Mrs. Couper gave a short account.

Bishop Nichols spoke most interestingly of some things he had seen in Russia, and in Athens. He dwelt particularly on Athens and the mission there of the first foreign missionaries sent by the American Church. He felt that the Auxiliary would have a great interest in that pioneer work, because of the presence among us of the daughter of one of those first missionaries.

The offering, $11.70, was given to foreign life insurance.

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# The Church and Social Service

It seems to me that too long a time has elapsed without some notes on this important topic, which meant so much to our dear friend, the Rev. Cecil Marrack. Not the least of his many activities, which were so greatly appreciated, were the PACIFIC CHURCHMAN notes on "Social Service." It was one of his delights to prepare them, and he did so with a wisdom and a care that won the admiration of students of sociology. Until some one shall be appointed as regular editor of this department, I shall try to contribute a few notes in loving memory of him whom in student days and active ministry I knew so well.

### Men and Religion.

Meetings to forward the Men and Religion Movement have drawn our attention in San Francisco and elsewhere to the importance of the Church and Social Service. Most of us are sufficiently well informed of the work of our own diocesan and general committees and commissions. During the past summer there have been some extremely interesting reports from other Churches.

### Congregationalists.

The Congregationalists have appointed the Rev. Henry A. Atkinson to the office of secretary for labor and social service. A few words taken from his inaugural at Chicago are worth quoting. "The Church, in a humbler frame of mind, is hearing the Master's words, and instead of trying to explain away the incompatibility existing between the Sermon on the Mount and the industrial system, is recognizing that Jesus meant what He said. If Christianity is worth anything it must hasten the disappearance of poverty and lessen the grinding conditions of drudgery and routine which are deadening the spirit and mental fiber of man. * * * There ought to be no good grounds for considering the Church amateurish when it approaches social questions. The minister ought to be the best versed man on social and economic questions of any man in his community. He must be if the Church is to come to its own. * * * The minister has the best possible chance for knowing conditions, if he will only take the trouble to investigate. The minister who does not know what is going on in this city, who is unacquainted with the needs and the efforts being put forth to meet them, and who is not able to bring himself into sympathy with the point of view of other folk, no matter what their condition, temporal and spiritual, may be, is not as fully equipped for his high task as he should be." These are hard words, and all the harder because somehow or other we feel that they are very largely true and yet we know that the task is large, and that so very few of us are in any way as informed as we ought to be.

### America in Boston.

Everyone interested in social service should have spent the summer in Boston. There most of the societies for administering relief for the study of economic and social conditions held meetings. Not alone was the "world in Boston" from a missionary point of view, but there was also an "America in Boston" from a social service point of view. And in fact the more I read the *Spirit of Missions* the more I am inclined to think that our missionaries are active workers along the lines of social service. What they are doing and what the missionaries of old did for our forefathers seem to me to be just what we are beginning to think the Church should be doing at home. Those who are opposed to the Church in social service will do well to think about this.

One section of the National Conference of Charities and Correction, which met at Boston June 7-14, was a section on the Church and Social Service. This was referred to as the high-water mark of the conference. And such it well ought to have been. Each speaker, Protestant, Catholic, and Jew, received an ovation from the social workers as he pledged the good-will of his Church. Washington Gladden of Columbus, Ohio, was the chairman of this section. He said that this was the first organic relation between the conference and the churches. The subject of his report, and the only subject at the general session, was: "The function of the Church in social work: shall it inspire, interpret, guide, or administer it?" Dr. Gladden thought the *or* should be changed to *and*.

Manager William J. White, director of the Roman Catholic charities in Brooklyn, quoted Pope Leo XIII. as holding that "the Church not only interprets social movements but under certain conditions inaugurates and directs them * * * Hence the Benedictine monks hardened their knees with prayer and their hands with the spade * * * Hence we find the Pope pleading for the right of workingmen to organize, their right to a living wage, to proper hours, to decent homes, and the right to rest upon Sundays and holidays. * * *"

The Rev. Samuel Crothers, of the First Unitarian Church, Cambridge, asserted that the Church had been doing its duty socially according to its lights, but that a new set of lights had been turned on, and that the Church is for a moment blinking. "The Church must inspire, but any army never gets its inspiration from the rear."

Among the other societies meeting in Boston was the Society of St. Vincent De Paul. In the sermon preached by the Rev. Michael J. Scanlon, director of the Roman Catholic Charitable Bureau, there was this striking expression that there is a necessity for doing works of charity, for "God is Charity, and he that abideth in Charity abideth in God, and God in him." The Society not merely discussed the matters of present remedial activities but also sought to inquire into the reasons for poverty and distress, and considered what preventative measures might be taken.

### Unitarian Report.

At the annual meeting of the American Unitarian Association a very interesting report was submitted by a commission of fifteen, ministers and laymen together. In the commission were such men as Francis G. Peabody, John Graham Brooks, Frederick Almy, and others whose names are by-words of honor among social workers. The report is interesting in this also, that unlike so many reports, it does not go into any platform of social reform. It aims rather to instruct the Unitarian Association as to its duties and responsibilities. The report emphasizes the importance of preventive work, and instructive social reform. It recommends that each minister shall familiarize himself with the social conditions of his community. And armed with this knowledge that he should direct the social activities of his congregation. The local Church should associate with the non-sectarian philanthropies of the town, and should conduct meetings for the free and open discussion of the problems of society. In the Sunday School and in other classes a place should be found for such studies. There is also recommended that each parish should have an assistant to direct the social activities of the parish. Of interest to this coast with the opening of the new Divinity School buildings in San Francisco on the Cathedral Block is the suggestion that "In the education of ministers larger attention should be given to the study of political economy and sociology in their ethical aspects," and that "students should have a year's residence in some social center, like South End House, Boston, or Hull House, Chicago." There is urged "the free and fearless discussion of such questions as: the abatement of poverty, the hopes and aims of labor organizations, the abolition of child labor, the merits of the socialist propaganda, reforms in the methods of taxation, prison reform, the revision of court procedure."

It is certainly interesting to find that all about us the same things are being discussed that are interesting us. Space would fail were any attempt made to cover the whole ground. The key note of this report seems to be "Know your city and attack its evils by making them impossible." But I hope that some regular editor will be appointed to continue this feature of THE PACIFIC CHURCHMAN, and in the Rocky Mountains of the Eighth Department there is one whose notes on the "Social Teachings of Jesus" lead me to think that he should be urged to continue the work of Mr. Marrack.

W. R. H. HODGKIN.

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# Tempora et Mores

### Americanism.

What made the Coatesville horror possible? In this aparently peaceful, commonplace Quaker community a negro was taken from a hospital, whither he had been brought after severely wounding himself to prevent being taken alive to answer for killing an officer of the law. He was placed upon a burning pile and beaten with fence rails until he died in the flames. Mr. William T. Ellis has made a special study of the crime, its causes, and the community where it occurred, and his answer, in a word is: "It was a social, political, moral, and religious collapse on the part of a community that is no worse than most of its neighbors, and better than some." But the appalling thing, to his mind, is that the roots of the crime "strike back into the present-day American character." "It was due," he declares, "partly to lack of conviction and character, to essential irreligion; partly to frivolous-mindedness, the old Athenian lust for a new sensation; partly to the corner-loafing habit; partly, in its beginnings, to intemperance; partly to lack of the church-going habit (the gathering of the mob synchronized with the evening church services); partly to the enervating influence of local politics, small-souled officials who were politicians first and executors of the law afterward; partly to that provincialism which makes men incapable of considering consequences beyond their own village, and primarily to the absence of the great conceptions of loyalty to God's law, and to man's law."

The Roman Catholic priest of the place was not far wrong in his diagnosis when he said: "Our young people do not know what it is to obey authority. They leave school at 14, spend too much money, care too much for pleasure, and are too heedless of all authority."

Neither would the words of the Duke of Wellington be far out of place when applied to this case: "Teach your children the Three R's, and leave out the great R of religion, and you will only produce a fourth R, Rascaldom, and get a nation of clever devils."

### Clergy Relief.

Dominic has seen a pitiful, and righteous, appeal sent out by one of the clergy asking larger offerings for the widows and orphans of deceased clergy in our Diocese. It seems they can no longer receive the little that has hitherto been doled out to them from certain funds which are now required for other, and legally required, uses. Larger offerings are therefore asked, and deserved.

There were two good articles on this general subject in the *Living Chruch* for September 2d. Speaking from the business standpoint of the laity, it would seem an excellent thing if the support of our widows and orphans and disabled clergy could be far removed from the sphere of small diocesan funds with all their necessary impedimenta of qualification by residence, etc., etc. The solution of difficulties along this line lies not simply in larger offerings, but in the knitting of diocesan "sinews of war" with those of larger agencies—in other words, in the merging of all diocesan funds and energies with those of the $5,000,000 Pension Fund and the other agent of the whole Church, the General Clergy Relief Fund.

### The Five Cent Man.

This clipping is not altogether reverent, but, if taken in the spirit intended, there is a lesson here:

"Yesterday he wore a rose on the lapel of his coat, and when the plate was passed, he gave a nickel to the Lord. He had several bills in his pocket, and sundry change, perhaps a dollar's worth, but he hunted about, and, finding this poor little nickel, he laid it on the plate to aid the Church Militant in its fight against the world, the flesh and the devil. His silk hat was beneath the seat, and his gloves and cane were beside it, and the nickel was on the plate—a whole nickel.

"And the man had his shoes polished on Saturday afternoon, and handed out a dime without a murmur. He had a shave, and paid fifteen cents with equal alacrity. He took a box of candies home to his wife, and paid forty cents for them, and the box was tied with a dainty bit of ribbon. Yes, and he also gave a nickel to the Lord.

"Who is the Lord?

"Who is He? Why, the man worships Him as Creator of the Universe, the One who put the stars in order and by whose immutable decree the heavens stand. Yes, he does, and he dropped a nickel in to support the Church Militant.

"And what is the Church Militant?

"The Church Militant is the Church that represents upon earth the Church Triumphant of the Great God the man gave the nickel to.

"And the man knew that he was but an atom in space, and he knew that the Almighty was without limitations, and knowing this, he put his hand in his pocket and picked out the nickel and gave it to the Lord.

"And the Lord being gracious and slow to anger and knowing our frame, did not slay the man for the meanness of his offering, but gives him this day his daily bread.

"But the nickel was ashamed, if the man wasn't.

"The nickel hid beneath a quarter that was given by a poor woman who washes for a living."—G. F. Raymond, in the *Toronto Star.*

### Two Kinds of SS.

Some of the clergy have, in time not remotely gone by, been referred to as "sedentary saints" writing hymns and sermons about angels' wings, golden harps, and glory. And perhaps there has been truth in this accusation of an irrelevancy to "real life." Yet in the pews there have been seen "saints" of another class, none the less remote from the model of the good Samaritan—the type who pompously occupy their pews—and regularly, too; who are settled in the all-sufficiency of their organization's little faith and ways, whatever they may be; who judge the pastor or rector more by what he doesn't do than by what he does or says, and themselves by what they say rather than by what they do or do not do; who, be they Quakers or "episcopalians," are eminently formal, respectable, conventional "Christians." Someone has described them as "stall-fed saints," stuffed with orthodoxy and texts, not knowing the meaning, or living of life. "Sedentary," these? Oh, no! just "stall fed," gentle, and kin(e)d!

### Ancestors.

Things are not so bizarre these days even in San Francisco, as they were when Kipling was here. Yet we are, essentially, not so different—only more refined. And our friend Rudyard has in his "American Notes" a description of one Sunday's experience, in a Middle West city, among those who must have been the ancestors of our modern "stall-fed saints;" and the beauty of this description is that we cannot be sure but that it was one of "our" own churches into which he went:

"I found a plan that was officially described as a church. It was a circus really, but the worshippers did not know. There were flowers all about the building, which was fitted up with plush and stained oak and much luxury, including twisted brass candlesticks (aha!) of severest Gothic design. To these things, and a congregation of savages, entered suddenly a wonderful man completely in the confidence of their God, whom he treated colloquially and exploited very much as a newspaper reporter would exploit a foreign potentate. But unlike the reporter, he never allowed his listeners to forget that he, and not He, was the center of attraction. With a voice of silver and imagery borrowed from the auction-room, he built up for his hearers a heaven on the lines of the Palmer House and set in the center of it a loud-voiced, argumentative, and very shrewd creature that he called God. * * * He was giving them a deity whom they could comprehend, in a gold and jewel heaven in which they could take a natural interest. He interlarded his performance with the slang of the streets, the counter, and the exchange, and he said that religion ought to enter into daily life. Consequently, I presume he introduced it *as* daily life (*cave, clerice!*)—his own and the life of his friends. Then I escaped before the blessing, desiring no benediction at such hands. But the persons who listened seemed to enjoy themselves and I understood that I had met with a popular preacher." (*Iterum —cave, clerice!*)

Oh, apples of Hesperides, would that ye had always grown on "family trees!"

Dominic.

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# Correspondence

September 1, 1911.

To the Editor of THE PACIFIC CHURCHMAN:

In a few weeks a large number of young men will be leaving their homes to enter upon their first experiences in colleges and boarding schools. Parents of these young men realize only too well the temptations and dangers to which they will be subjected amid new surroundings, and with fewer restrictions than were placed upon them at home.

For a number of years the Brotherhood has carried on what is called its Follow-Up Department. Through it we have been able to insure continued Church attendance of many young men by advising the Brotherhood Chapter or the Rector of the nearest Parish, of their presence, and we have received many letters from parents and friends expressing their appreciation of this useful service rendered by the Brotherhood's central office.

If you know of some young man who is going to college or boarding school this fall, will you please write us and give us his name and if possible his college or school address. We will promptly communicate with the nearest Parish and ask that he be called upon and made to feel at home amid his new surroundings.

The Brotherhood itself has nothing to gain by this service save the knowledge of work faithfully done in holding our young men in the Church, and we implore Rectors and parents to co-operate heartily with us that their boys in their new surroundings may be kept strong in their Christian lives.

Sincerely yours,
GEORGE H. RANDALL,
Associate Secretary.
88 Broad Street, Boston, Mass.

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New York, August 22, 1911.

Editor of THE PACIFIC CHURCHMAN,
San Francisco, Cal.

A telegram has just come from Bishop Rowe informing the Board of Missions of a serious outbreak of smallpox among the white people and Indians of Central Alaska. Dr. Grafton Burke, our medical missionary on the Yukon River, reports many cases in the neighborhood of Fort Yukon. Bishop Rowe is appealing to the Government officials for aid. In addition, private help is urgently needed and this, the Bishop says, can best be given now by forwarding money. Some weeks ago the Board of Missions sent about 2,000 vaccine treatments to the interior missions. It will gladly forward to Bishop Rowe any gifts the people of the Church desire to make to meet this emergency.

JOHN W. WOOD,
Secretary.
Church Mission House, 281 Fourth Avenue, New York City.

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August 29, 1911.

To the Editor of THE PACIFIC CHURCHMAN:

As I see, with much pleasure, special reference to the work of the Church among the sailors who visit the different ports of our Eighth Department, in THE CHURCHMAN of late, may I ask if you will kindly publish the following, taken at random from the 55th annual report of the "Church of England's" work for the seamen of all nations, and in all parts of the world; these figures speak for themselves as to the value the sailor puts upon such work:

Adelaide, South Australia: Number of ships visited by chaplains or readers, 1,471; sailors attending Church service in the "Institute," 3,638; at entertainments, 6,842. Antwerp: Church services, 8,229; at Holy Communion, 46; at concerts, 8,764. Bahia Blance, Argentine: Sailors in Church, 674; Communion, 8; concerts, 2,727. Bilbao, Spain: Men in Church, 3,623; Communion, 44; concerts, 1,529. Bombay, India: Men in Church, 5000; Communion, 200. Bristol, England: Men in Church, 17,233; Communion, 78; concerts, 6,809. Calcutta, India: Men in Church, 11,649; Communion, 351; ships visited, 2,840. Callao, Peru: Men in Church, 2,144; at Communion, 106; ships visited, 373. Cape Town, Africa: Men in Church, 4,159; Communion, 41; concerts, 9,605; ships visited, 346. Dublin, Ireland: Men in Church, 5,171; Communion, 45; concerts, 1,124; ships visited, 2 357; Dunedin, France: Men in Church, 1,555; Communion, 19; concerts, 1,689; ships visited, 694. Hamburg, Germany: Men in Church, 2,496; Communion, 38; concerts, 2,585; ships visited, 1,549. Kong Kong, China: Men in Church, 2,993; Communion, 46; concerts, 1,936; ships visited, 1,699. Hull, England: Men in Church, 7,476; Communion, 39; concerts, 7,668; ships visited, 1,089. Manchester, England: Men in Church, 3,687; Communion, 4; concerts, 1,075; ships visited, 3,491. Liverpool, England: Men in Church, 27,-542; Communion, 496; at services in other places 2,250; concerts, 152,000; ships visited, 19,547.

These facts and figures are taken from the report of work done from May, 1910, to May, 1911, and are but a few of the many reported.

It occurred to me that these facts would appeal to those of our Eighth Department who are inland, and therefore know little or nothing of the sailor and his needs, better than just a talk, or a resolution that we do something for these men.

Some good resolutions have been made in this regard in the last three years, but resolutions to be effective must be carried out, and doubtless would have been carried out to some extent had the funds been at our disposal, and this want of funds, again, is largely the result of the ignorance, both of the clergy and the churches, as to the number of men visiting our ports, the kind of man the sailor is, and the readiness with which he responds to any effort made for his moral or spiritual uplift, especially by the Church. I trust, therefore, that these figures may at least supply some information where it is needed.

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# Literature of the Day

**The Question of Divorce.** Bishop Gore. Charles Scribners, New York. 50c.

Anything Bishop Gore writes is well worth careful reading and assimilation, and this book of 57 pages is particularly so in spite of a drastic critcism in the London Times, written from a strictly Erastian standpoint and a hopeless misconception of the Bishop's position and methods. He retracts, or rather revises, the position he took up in his book on the "Sermon on the Mount" fifteen years ago with regard to the versions of our Lord's teaching in the "Synoptical Gospels," feeling bound to give the preference to the earlier versions given by St. Paul, St. Mark and St. Luke and to regard the exceptional clauses in the first Gospel as probably interpolated glosses which really misinterpret the original utterances. The last chapter is taken up with the views of the Church Catholic. The sum of it all is the indissolubility of marriage. In Salmon's "The Human Element in the Gospels," pages 390-394, there is a very illuminating argument on the divorce passages in St. Matthew and St. Mark and also in the extra volume of Hasting's Bible Dictionary, page 27, note. Whatever personal views may be held on the question, Bishop Gore's calm, well-reasoned statement of the case ought to be read and pondered over. It may be a question of canon law for one set of arguers, a nice balancing of texts and glosses for another, and a coterie of Church authorities by another. But while Nero is fiddling, Rome is burning. There is any amount of discussion, criticism and argument, attempts by churches and individuals to check the rising tide of divorce, but the whole seems about as effectual as Mrs. Partington's efforts to mop up the Atlantic. Marriage seems to be rapidly nearing the point of a temporary contract based on convenience only and soluble without difficulty when either party to it is tired of the other and would rather like a change. The religious side is largely ignored, or often enough when it is recognized, there are impatient requests to shorten the service, nor does there seem to be the least chance of alteration for the better.

**Palestine and Its Transformation.** Ellsworth Huntington. Houghton, Mifflin & Co., Boston. $2.00.

There are many books on this "least of all lands" and they are as varied in importance as they are in execution and methods of treatment. This one is the result of a visit of the author in 1909, on leave of absence from his duties as Professor of Geography at Yale University, and aided by help from a special fund under control of the university. It differs in a very marked way from other books on Palestine, in that it is chiefly occupied with the question of the effect of physical environment upon the distribution of living beings and upon man's mode of life and thought, with the operation of climatic influences upon character and history. One cannot forget in this connection, Professor G. A. Smith's invaluable book, and the author gracefully acknowledges his indebetedness to it; but in the main the two are essentially different. But they may be read together with great gain and real pleasure, for both authors have the faculty of putting things in clear light and with great felicity of words. The author has much to say about geology also and the great changes the land has undergone. He begins with "The Heart of the Land," the Judean Plateau, and points out what a key and solution it is to a large part of Israel's history. While the old idea of the absolute isolation of Israel has passed, it was still almost completely true of the rocky heights on which Jerusalem was placed, and the country round about it. The great roads between Egypt and Assyria, etc., passed at some distance on either side, and it needed some very special incentive to climb those heights and face the obstinate defenders. Apart from the scientific results of trained observation it is an exceedingly interesting travel book; its story is told with a quiet ease, even as a man talketh with his friend, yet always with grace of style. And it is good for once to get hold of a book on Palestine which is not written in the line of preconceived theories and elaborate efforts at identifications of sites. One of the most interesting things is the Dead Sea and adjacent parts with the vast depopulated cities of those regions. There are no dull pages or even skippaole ones. It is not a book to be read once and then relegated to a cobwebby shelf with eased conscience born of a fulfilled obligation; but one that will compel much reference for facts and reasonable influences, with a pleasant sense of reward. There is an especially good map, not by any means the aggravating substitute one finds in many Biblical Helps and kindred publications; also a photo relief map published by the Palestine Exploration Fund and a diagrammatic relief map. The many photographs are of little known places, or fro munusual points of view. Altogether, everyone interested in the Holy Land ought to make a point of reading this book, and if they do they will be as grateful to Mr. Huntington and to Yale as the present writer.

**Some Memory Days of the Church in America.** S. Alice Ranbett. Young Churchman Co., Milwaukee, 75c.

A short, interesting resume of the fortunes of the Church in America, from the earliest known period—even to "St. John's Day, 1497, when John Cabot discovered for the world the continent of America." The author assumes that he had a minister with him, and "that almost certainly the prayers of the Church were said for the first time in America." Well, it is comforting to think so, but she is distinctly wrong in another supposition that Drake's "faire goode baye" was that of San Francisco, and that service was held in its vicinity. It is a very good book for parish or Sunday School libraries. There are several portraits, among them John Wesley preaching, which seems to give a better idea of him than anything we have seen before. But one wonders where the illustrator got the facts or the inspiration for "Pocahontas Saving the Life of John Smith." The saintly beauty of Bishop White's face would have been more fitting as a frontispiece.

**The Labor Question.** Washington Gladden. The Pilgrim Press, Boston. 75c.

The substance of this book appeared in the *Outlook*. It seems to be an effort to balance the case between the opposing parties. He certainly distributes praise and blame with what seems a very impartial hand. It is true enough in this regard: Arcades' ambo—or six to one and half-a-dozen of the other. Of course he deprecates violence, but violence, brutal and fierce, seems a recognized element in strike tactics nowadays. However, like everything Dr. Gladden writes, the book is interesting because of its very outspokenness, the common sense that regulates it, and the earnest desire to mediate in the bitterness of a conflict which makes one ask with amazement largely infused with fear for the common weal, Whereunto these things will grow?

**The Farmer Boy Who Became a Bishop.** Bishop Anson R. Graves, D. D. New Werner Co., Akron, Ohio. 50c.

We are indebted to the courtesy of the author for a copy of this book, and it is dedicated "to all boys who want to make something of themselves." It is a plain, unvarnished story of a very strenuous, self-denying life, hard from the very beginning and right on to the close of a very laborious episcopate. It is a wholesome book for the boys to whom it is dedicated, and its record of difficult pioneer clerical work has plentiful encouragement for the outlying workers of the Church.

**Offices For the Burial of the Dead.** Edited by the Rev. W. P. Waterbury, B. D. Young Churchman Company. 75c.

There are offices for use in a house before a funeral—for a celebration at funerals which is a transcript from the 1549 Prayer Book—The Burial Office—a special burial office suitable for the burial of those for whom no provision is made in the Book of Common Prayer, also Hymns. The only thing we have to say is that the Rubric in the Burial Office at the end of the Lesson allows the minister at his discretion to eclipse that office by additions which in a large number of cases veil or distort the supreme fitness or beauty of it as it stands in the Prayer Book. Not so long ago the present writer heard the whole of the office said in church with collects added, many of which did not apply. The officiant at the grave had two alternatives, either repetition or improvising. The rare sublimity, the rounded completeness of the Prayer Book office is proverbial. Under existing conditions it is mostly a rasping discord. Mr. Waterbury's compilation is restrained, devotional, but one fights shy of individual versions of the Prayer Book.

Two editions of the Bible, commemorating the Tercentenary of the King James

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Bible of 1611 have just appeared, one from the American branch of the Oxford University Press, the other in England from the Cambridge University Press. The text differs in both. The former is the result of a careful scrutiny of the text of the R. V., to correct in the light of the best modern research such passages as are recognized by all scholars as in any measure misleading or needlessly obscure. This was done by a committee of thirty-four eminent scholars representing all the Evangelical Bodies, Colleges and Divinity Schools. Both books revert to the old chapter and verse division, but in addition there is a further separation into paragraphs marked by definite spacing—in the English by large black capital letters; a new set of references also, and in the English, foot notes. The present writer has not made any critical examination of these editions—they were not sent for review—but he merely draws attention to the fact of their appearance.

**Mother Carey's Chickens.** Kate Douglas Wiggin. Houghton, Mifflin. $1.25 net.

It is a dull grey "lawn" day—foggy, cheerless, the sun has made more than one strenuous effort to liven it up with a gleam, but seems to have flung back into whatever passes for his tent, there to sulk like another baffled Achilles. Some remarkably happy thought moved the publishers to send this last fragment of the bottled sunshine Mrs. Wiggin dispenses with so liberal and deft a hand. The first chapter shifted the "blues" induced by the weather, and as one read on they vanished entirely. The Mother Carey of Mrs. Wiggin's creation is the reduction to flesh and blood maternity of the "lady of the same name" in the never-to-be-grateful-enough-for Charles Kingley's "Water Babies" (and whoever has not read that book ought to start a rigid economy of nickels for the buying of it). The chickens are four very winsome but very human children, not by any means of the unreal, noxious ""Fairchild of Ministering Children" variety. The father dies so early as the fourth chapter. The family circle had been a rounded completeness—a charmed unity of understanding love. The aim of the story is to show how the broken arcs developed, expanded under the loving wisdom of Mother Carey into as close an approach to the old farm as was possible till heaven remakes the perfect round. Mother Carey and her chickens take a long, empty house in a village, that for once rises to the exigencies of its quaint name, Beulah—"that pleasant land of Beulah," and the people of it developed rapidly into "shining ones" under the expanding influences of Mother Carey. It is one of the wonderful things about the story, how her own "chickens," with everyone who came within the radiance of her influence, became transfigured into shining figures and exponents of human, neighborly, loving kindness. An old barn was deftly converted into a sort of Village Club House much on the lines of the mediaeval Church Halls of England—the public Guild house of the village for neighborly meeting and homely evening parties. Mrs. Wiggin has devised a room for exactly the same purpose at her country home, and it may be that the Beulah of her story is not altogether imaginary. That is no concern of ours, however. We are thankful—really and truly—for a cheery, wise, wholesome, laughter-generating story, and we hope for further revelations.

**An Officer of the Line.** Church Missions Publishing Company.

A plain, unvarnished record of the strenuous life work of the Rev. S. S. Burleson by his sons, five of whom are in Holy Orders.

**Day Unto Day.** Lewis Howland Bobbs. Merril Company, Indianapolis. $1.00 net.

The author is Editor of the *Indianapolis News* and he has to be thanked for an eminently wise and helpful book. The contents are really the preachings of a very earnest, cultivated layman who has the gift of saying things that stick, but always devoutly and with grace of style. In this regard the book might be useful to clergy who has fallen into the delusion that slang and colloquialisms compel attention where sober words would fail of entrance. Cowper gibbeted that fallacy in scathing words which might be read more with profit. This is an example of Mr. Howland's way, and it is taken quite at random: "The difficulty is not so much with the principles of our religion, as with the failure of men to live up to them, their failure to apply the principles to their own lives. Five thousand years of Judaism and two thousand years of Christianity are not so easily disposed of. Instead of devoting so much time to making them over to meet the intellectual demands of our own day, we should rather strive to make our lives conform to their high and spiritual standard." This is a quite sufficient answer to the blatant clamors for a new theology and to the windy preachers of what they affirm to be *the* new theology. Yet whatever weak infusion of theology there may be in it is as old as the Gospels. One wonders if these vendors of new lamps for old ever realize that they are affirming the incompetency of the Lord Jesus to teach truths answering the needs of everyone, and denying the power of the Holy Ghost to bring out of His treasures things new and old and make them answer to the spiritual cravings of all sorts and conditions of men in every age. Mr. Howland's book is better worth reading than all the flatulent rhetoric of the New theology—and comparisons apart, it *is* worth reading through and through for it is both interesting and there is the root of the matter in it.

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With regard to the letter of a reader on the review of "The Bread of Life," the reviewer has only to say that any Manual is open to condemnation which tends to draw the mind away from the deep solemnity of what is going on. It is one thing to use devotions during Reception by others; it is quite another to have prayers to be used while the Priest is praying. As to the Gloria in Excelsis, the reviewer has nothing to withdraw and would only observe that "if there has been no intention on the part of Catholic tradition to absolve from the duty of Thanksgiving and Praise during 'Penitential Seasons,' why is the Gloria in Excelsis forbidden at such times as well as on ordinary week days?" And by what authority do the compilers of these manuals add their own Rubrics to those of the Common Prayer? There is a great deal too much of this unauthorized, irresponsible revision of the Prayer Book. Nor would the normal person be apt to conclude that variety of type signifies difference of authority.

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**The Nineteenth Century and After** for August has a long array of decidedly interesting articles. One on the Welsh Church by a very competent authority ought to interest our readers. All reading people will be interested in "Roader's A Hundred Years Ago" by S. Hayberg Wright, Secretary of the London Library, and no one is better qualified to deal with such a question. "Saints and Soldiers in Savoy" is so extremely well written that apart from its contents it is a rejoicing experience to go through it. "A Religious Fair in India" and of all things: "Nyanysa, ..a Zulu Play, presumably a pantomime by a Digger Indian.

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The old saying about not crossing the bridge until we come to it contains a pertinent truth for our nervous age. We borrow trouble. We live too much in the future. We do not trust enough God's care. We are all in this respect too much like the great Carlyle who had a reputation for "nerves." It seemed that when he lived in London he had a neighbor possessed of an interesting coop of chickens whose male member disturbed Carlyle's slumber by his loud crowing. The owner of the fowls was expostulated with. He replied that there ought not to be any complaint, as the "cock crew but three or four times during the night." "That may be," replied Carlyle, "but if you only knew what I suffer waiting for him to crow." That is our trouble, thinking too much of what is going to trouble us, and so worry ourselves into early graves waiting for it to happen.—*Colorado Churchman.*


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